

Church Management

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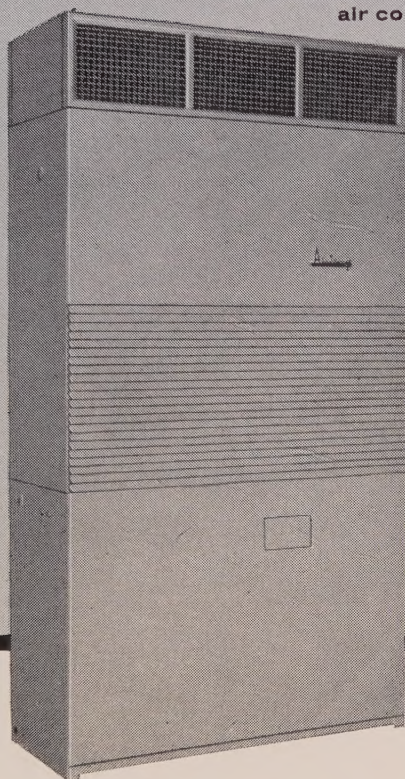


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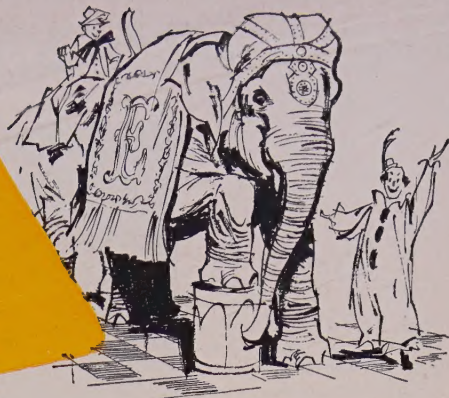


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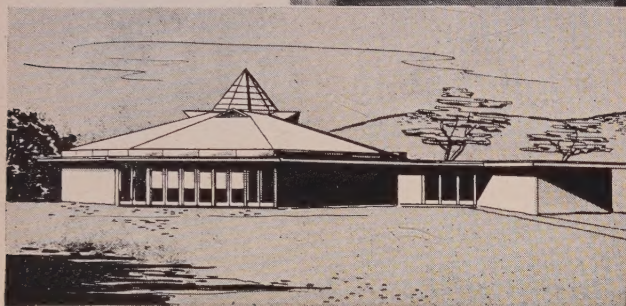
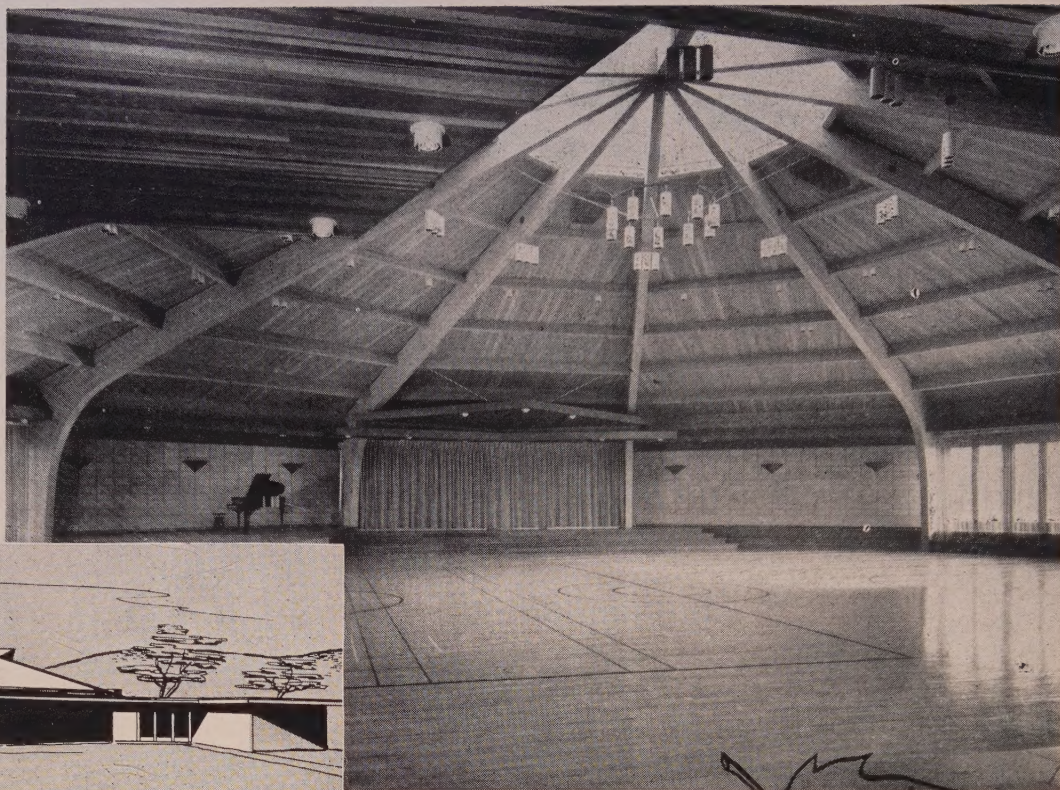
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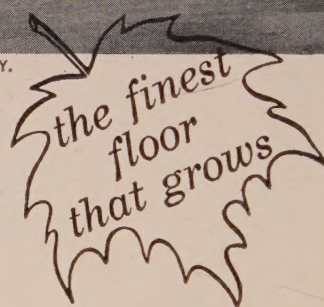
John M. Reeves Student Union Building, Centenary Junior College, Hackensack, N.J. Architect: Jan Hird Pokorný, New York, N.Y. Gen'l Contractor: Fred J. Brotherton, Inc., Hackensack, N.J. Accorded Award of Merit for excellence of design by American Institute of Architects, 1955.



Photographer—Rollie McKenna, New York, N. Y.

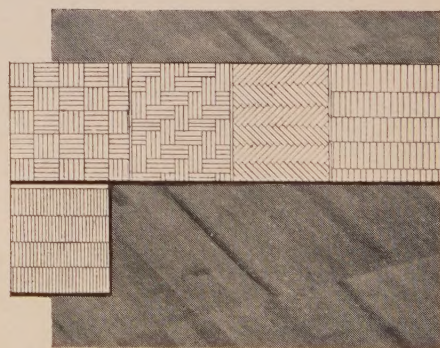
and by no means least of its many merits—

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THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

The Customer is Always Wrong?

MY HOST was a mature man, long in the service of his church and his Lord. He carried the burden of the kingdom upon his heart and rejoiced that he had been able to serve the church in many ways.

"But I sometimes think that our entire policy of administration is wrong," he said. "In my office we have always taken seriously the slogan of business that 'the customer is always right.' It seems to me that so far as my own church is concerned we believe that 'the customer is always wrong.'"

"Years ago the company I represent developed a potato digger. We thought that it would save many thousands of work hours. Sales were slow and we began to get complaints about the quality of the digger. Farmers said that its efficiency was too low. It left too many potatoes in the ground.

"One influential man on our board said that farmers were stubborn and opposed to new ideas. But some of the rest of us reasoned that there might be some truth in the criticisms. The majority of directors were on our side and we voted to send a representative to visit a complaining farmer to see how just his criticisms were.

"This man was back in a few weeks. He told us just what was the trouble. It was with our digger, not the farmers. We corrected the machine and have enjoyed splendid sales from that time. We won because we assumed that the customer was right.

"But I have never seen this philosophy in my church. If the pews are not filled the church board assumes that it is because the members are unfaithful to their duty. No one suggests that the services might be improved to make a more popular appeal.

"If we get some delinquent members we insist it is because these people do not appreciate the work which we are doing.

"If our every member canvasses are unsuccessful it is because our members lack a sense of stewardship. Nobody ever suggests that we might try a better method of securing pledges, or put more emphasis on stewardship education.

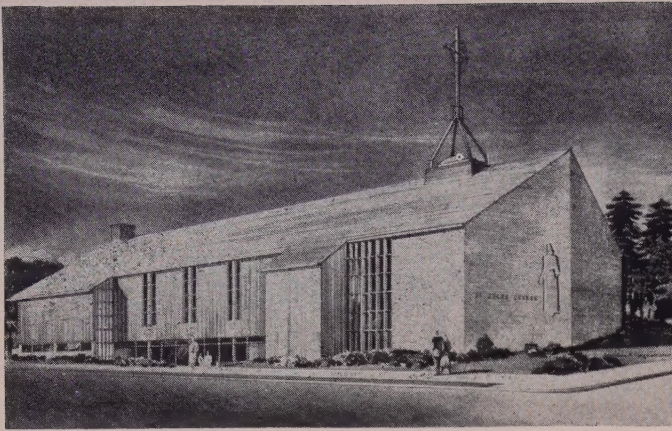
"No, it is the customer who is always wrong.

"I have wondered what might happen if we would decide that the fault might lie elsewhere. Suppose the minister was humble enough to agree that it was his preaching, not the reception of it which was at fault; assume that the choir would seek to see how it could better its program, or perhaps the trustees would try a little harder to make the church building a more pleasant place. It might work wonders. It usually does in business.

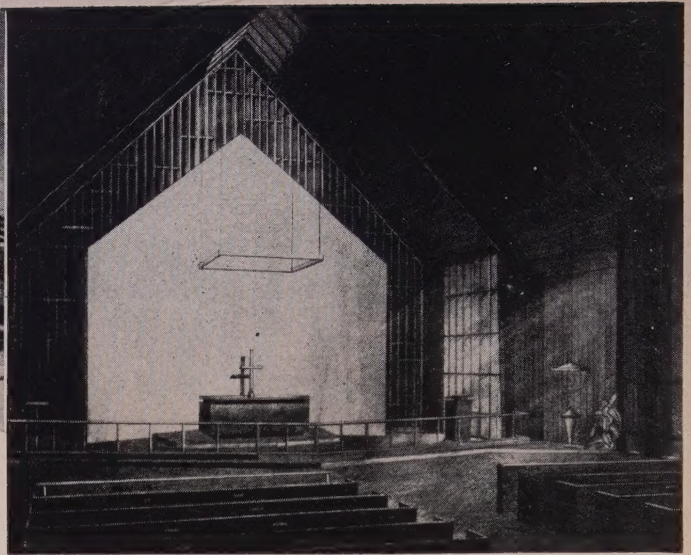
"Perhaps it is because I am no theologian that I raise the question. I have heard it said many times that all men are sinners. This phrase seems axiomatic with churches. I wonder if it is axiomatic with God. Jesus invited more often than he condemned. He found good in people where others had failed to do so. Perhaps we would do better by insisting that there is some of God in individuals rather than accusing everyone of being a sinner.

"At least this philosophy worked in selling potato diggers."

W.H.L.



St. Johns Church, Kirkland, Washington



Church Clubs for Divorcees

CHURCH clubs for divorcees? Why not? We read in the liturgy that marriage is a holy institution, instituted by God, regulated by his commandments and blessed by our Lord Jesus Christ. Divorces are not usually blessed by the Church even though some of them should be. Naturally every Christian minister laments the high divorce rate and views, with alarm, any tendency toward the breakdown of the family.

But the Church attitude on divorce has officially been negative. We have protested divorce, legislated against it, and have placed restrictions against the remarriage of divorcees. But the simple, realistic fact is that the number of men and women who have freed themselves from the marriage bonds has grown and grown.

The Piedmont Presbyterian Church, Portland, Oregon, recently joined a very small group of churches which has organizations for those who have been divorced. It was started by a woman of the congregation who wrote a note saying that the divorced would much prefer social contacts in the church to those in the bars. An announcement of the organization of a club was made and more than one hundred people asked to join the organization.

Regardless of the causes of divorce, divorcees are still people. They face serious problems in the readjustment of their lives. Having found life difficult they are seeking social and spiritual security, at least many of them are. To what organization shall they best turn? Why not to the Church?

Legislation by State and Church may prevent divorce but it cannot prevent marital unhappiness. Both Church and State need to give more attention to the preparation for marriage than to the tightening of requirements for divorce. We need more Christian families who see the social requirements for a happy marriage, more ministers who can give serious counseling

to those seeking marriage, and in the State we need uniform state laws for marriage and divorce.

Of course, these church clubs cannot do all these things. But they can offer help to groups of men and women who are seeking to reconstruct their lives after some unpleasant experiences. Here is where your church may be of help.

Paul A. Davie, minister of Piedmont Presbyterian Church, advised the Religious News Service that he knows of but two other divorce clubs in churches, one in Los Angeles, one in Pittsburgh. Perhaps our readers know of others.

W.H.L.

How Much Money do the Churches Get?

FIGURES on church giving are always inconclusive. If you don't think so try to find some authority for the total giving to Protestantism, or the over-all giving to the various religious groups. We make some editorial allowance for projection on any figures we receive. But we were not prepared for the wide difference in two figures from the same source.

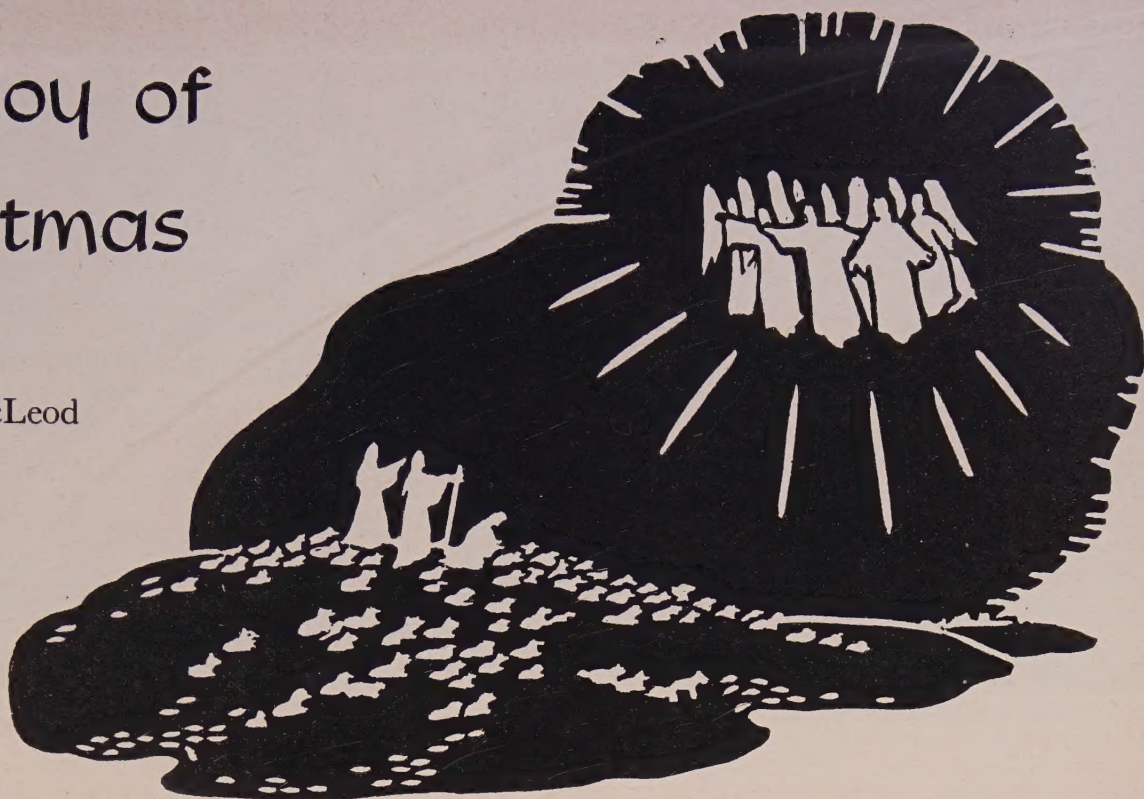
The National Council of Churches in a release dated September 6, 1955, advises that the total giving to all the religious bodies in the United States in 1954 exceeded two billion dollars. On the other hand Eugene Carson Blake, president of the National Council, has an article in *Look*, dated September 20, 1955, in which he states that the over-all giving to all religious bodies in that year was more than three billion dollars.

Evidently the president of the National Council of Churches and its statistician should sit down together and try to reconcile one billion dollars. That amount of money "ain't hay."

W.H.L.

The Joy of Christmas

Donald MacLeod



Luke 2:10: *And the angel said unto them Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

I DO not suppose that many of you read the poetry of Lord Tennyson today. Most of you know, however, that his life was almost broken in 1833, when his brilliant young college friend, Arthur Hallam, died suddenly at the early age of twenty-three. Hallam was engaged to Tennyson's sister Emily. And in his poem, *In Memoriam*, the poet describes how gloomy was their first Christmas after Hallam's bright spirit was no longer there.

With trembling fingers did we weave
The holly round the Christmas hearth;
A rainy cloud possessed the earth
And sadly fell our Christmas Eve.

But then, through his faith in the God of love, he rose above his sorrow and went on to write these glowing lines:

Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night;
O Father, touch the east, and light
The light that shone when Hope was born.

Years later, in talking to a friend, Tennyson said, "To feel that God is by my side just as much as you are, that is the very joy of my heart."

Once again it is Christmas, and I am afraid that it finds many folk somewhat cheerless, indifferent, and certainly far from enthusiastic. During recent years even Christian people have allowed themselves to be caught in the doldrums and are taking a very somber

view of life. Many of them have become passive reflectors of the mood that surrounds them. They have been appalled by the way in which people neglect or mishandle religion, by the irresponsibility of public servants entrusted with the nation's resources and destiny, by the lack of moral stamina in social life; and they feel that they are stranded lucklessly in a sinful age against which God's word of rebuke has been spoken.

But all this is not new. The world in which Jesus found himself nineteen and one-half centuries ago was a downcast world—old, weary, and out of sorts. People had fashioned their own gods, but these proved to be inadequate to meet life's staggering emergencies and had let them down with a sickening jolt. Here and there the Stoics were putting on a bold show, but it was merely a false front to cover the agony of their despair. Wherever people met, the conversation was about "the good old days" and the alarming increase of moral laxity and social decay. Then suddenly into that sad and

(Turn to page 92)

DONALD MacLEOD

Dr. MacLeod is Associate Professor of Homiletics at Princeton Theological Seminary. He holds degrees from Dalhousie University, Halifax, Pine Hill Theological Seminary, and Emmanuel Theological Seminary. A frequent author in religious periodicals, he also serves on the editorial board of *Theology Today*. In 1953 he was listed as one of nine outstanding Presbyterian preachers.





LAKE JUNALUSKA, SETTING FOR THE NATION'S FIRST CONFERENCE OF CHURCH BUSINESS MANAGERS

A new profession in Protestant church administration is being born. Here, in a first-hand report, we invite the readers of **Church Management** to

Meet the Church Business Manager

William H. Leach*

IT MUST be a dull life," said my acquaintance when I told him I published a magazine called *Church Management*. "Nothing ever happens to churches." How far from the truth he was. The past generation has been one of changing concepts in churches. We come to the present time with new ideas concerning pastoral work, church administration, Christian education, church building and other things. There has been a constant change and growth in church ideas since our first issue.

The Federal Council of Churches was a small, quite unappreciated organization in 1924; now as the National Council of Churches, it is fully staffed and exercises a national influence, not alone in church areas but in social and political life. The direction of Christian education was more or less a curiosity at that time. Church architecture was still resting upon the designs of days gone by; there was no concept of our modern functional church building. A few ministers had personal secretaries, but a church staff for

administration was unknown. Assistant ministers were small replicas of their seniors, dividing the responsibility for pastoral work. Church accounting was still largely done in the home of the financial secretary. And there was no such thing as a church business manager.

I thought of these things as I sat in a group at Lake Junaluska, North Carolina. These men and women known as church business managers, executive secretaries, or financial secretaries of their churches were there to compare notes and gain ideas. I was there to sit in, counsel, and learn just what makes a church business manager. I learned plenty. I had the feeling that I was in on the birth of a new profession in our Protestant church administration.

Every reader of this magazine has been conscious that the larger churches, products of the new American prosperity, have been hiring men as church business managers. In the office of *Church Management* we have been noticing the increasing number of subscriptions ordered by the "business manager of the

* Editor, *Church Management* and church building consultant.

Dr. William H. Leach, of **Church Management** discusses the sources of information for church business managers.



church." I did not know, and I still do not know, how many such offices there are in our churches. But it seemed to be one of the inevitable professions to assure orderly procedures in our churches.

A precedent had been established in the organization of Reformed Judaism. It has its National Association of Temple Secretaries. Many of these are on our subscription lists, and some have written for us. Webb Garrison, staff member of the Department of General Church School Work of the Methodist Church, told me that his denomination now has more than one hundred business managers for local churches. Whether other denominations have statistics on this subject I do not know.

There were four things I wanted to know about the work of the men and women engaged in these tasks. These were:

1. What are they supposed to do?
2. Just how have they been prepared for their work?
3. How much of a field will be offered in the future for those who wish to enter this new profession?
4. How do churches go about securing competent managers?

Before we take these up one by one, let's be clear on one thing. The work of those attending this conference ran in parallel lines. But there was no uniformity of title. Most of the women were called financial secretaries, or church secretaries. The men more often had the title of business manager. But from a formal survey made, the duties seemed very much the same.

GEORGE H. SMITH, DEAN OF CHURCH BUSINESS MANAGERS Church Street Methodist Church, Knoxville, Tennessee

So far as we know, Mr. Smith is the first full-time business manager that has been employed in a Protestant local church. He took this position in 1933 in a church with \$395,000 indebtedness. He feels that the work of the church business manager is stimulating and holds many rewarding associations with people. But the person considering such a profession should ask himself, "Can I dedicate myself to this task?" and "Can I be loyal to this institution?"

By dedication, Mr. Smith means the giving of one's life to the institution and its related interests. By loyalty, he means the complete devotion to the institution. These are qualities that must spring from the human heart, and Mr. Smith feels that this condition makes the role of the church business manager a profession rather than just a job. If one possesses these qualities combined with such collateral qualities as dependability and common sense, then he need not be a genius to fill the role of the church business manager. His years in this profession will have many golden hours.

Church Budget and Finance

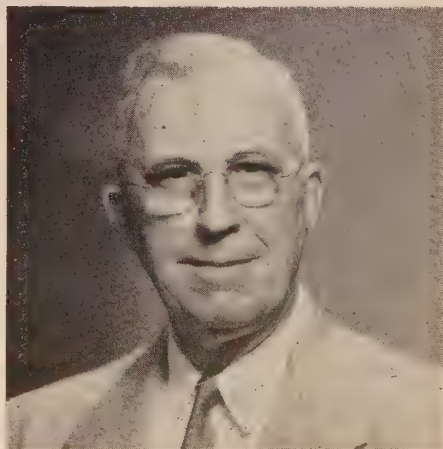
In every instance this subject had preference. It consumed more of the manager's time than any other duty. In one instance the formal report stated that seventy-five percent of the individual's time was given to this work. According to a woman serving as financial secretary, church building control was second, taking only ten percent of the time. Another reply, this one by a man who had the title of business manager, stated that he gave seventy percent of his time to finance, building control again taking but ten percent. Practically all of the others placed finance the highest on the list in respect to the time consumed.

This work of finance includes the direction of the annual budget, the every member canvass, the accounting of the funds, and all the duties incident thereto. It does not include the organization of special canvasses for capital funds. There seemed to be agreement among the members of the class that this was not a normal function for the local church manager. They placed a lot of confidence in professional fund-raisers who could act as catalysts in such an effort.

Building Control

Practically every person responding to our survey had the responsibility for building control. Arrangements for the use of rooms must be made through them. They supervised building employees, custodian, and his assistants. They controlled the regulations for

(Turn to page 78)



Christmas is Coming---and Carols

Donald B. Howard†

ONE method for providing congregational participation in the singing of carols is to list the carols in the hymnal and use three or four on each Sunday from November 27, 1955 to January 8, 1956.

Another tested means of encouraging more singing of more of the Christmastide music is the Christmas carol festival. A church can have one as a special vesper or regular morning service. A group of churches can unite congregations and choirs for a community Sunday evening and sing united welcome to the babe of Bethlehem.

Either way, was it not three centuries ago that an English pastor, Robert Herrick, advised in *A Christ-masse Caroll*:

What sweeter music can we bring
Than a caroll for to sing
The Birth of This our heavenly King?
Awake the voice! Awake the string!
To do Him honor Who's our King
And Lord of all this reveling.

The following are two actual services which include most of the types of carols along with program notes.

SERVICE NO. I

This is intended as a service of two churches. The festival was held identically in both churches with the same pastor and joint choirs.

Piano Prelude: He Shall Feed His Flock.

In *The Messiah*, (1741) Georg Handel wove the prophecy from Isaiah 40:11 and Jesus' tender welcome from Matthew 11:28-29 with one of the Christmas bag-piper's airs he heard near Naples in 1709.

Organ Prelude: Pastoral Symphony from *The Messiah*.

German genius used the simple Parthenia carol, whose music shepherds on the Calabrian hills were piping before the Nativity, to compose an immortal pipe organ piece.

* **Lyric of the Holy Night:** Stille Nacht (1818) (Silent Night).

† Claremont, New Hampshire

* An asterisk preceding a heading indicates congregational participation.

The simple deathless work of two young men, preacher and teacher, otherwise unknown, who thought only of the praise of God by their Austrian children.

Call to Worship: Luke 2:15. Venite Adoremus (O Come Let Us Adore Him).

A prophecy: Isaiah 11:1-9.

Carol of the Virgin: Rosa Mystica (before 1599).

In publishing his harmonies of 1242 songs in *Musae Sionae* in 1609, Thuringian organist Schultze (Praetorius) gilded for lovers of religious lilt this roseate Rhenish folktune.

* **Antiphon for Advent:** What of the Day? (1825). Watchman Tell Us of the Night.
(men in query, ladies in reply)

Violin Obligato: descant in *Twice 55 Brown Book*.

From Isaiah 21, an English Unitarian drew a "Missionary or Christmas Hymn."

Reading: Matthew 1:18-25.

Didactic Song of the Incarnation: Once in Royal David's City (1848).

To teach her Sunday school class the doctrine, "born of the virgin Mary," an Irish bishop's wife published these lines in *Hymns for Children*:

Choric Reading: A Christmasse Caroll.

After a Cavalier pastor, Robert Herrick, was unsettled from his pulpit by the Puritans in 1648, he printed his one book, free, dainty, and perfect lyrics.

Reading: Luke 2:1-7.

Lullaby: What Child Is This?

Shakespeare noted "Greensleeves" to be a popular dance tune. A Scot insurance man wrote the cradlesong.

Legend: Carol of the Birds.

From southern France comes this 18th century story of his feathered friends that flew into the inn stable to carol the new-born Savior.

* **Responsive Reading**

* **Gloria in Excelsis:** (Tate-Handel) All Glory be to God on High.

Composed Carol: There's a Song in the Air.

The founder of *Scribner's* magazine (1871) and a
(Turn to page 46)



No Place in the Inn

A drama by

Kenneth Dean Miller

INTRODUCTION

THE Christmas story in the scriptures does not take the form of history, with a literal recounting of events; rather it appears as allegory, or perhaps as a parable, in which the narrator is seeking to convey a meaning beyond the facts. This distinction is made clearer if we compare the two forms of relating with the two main schools of painting. In one, the literal school, the artist attempts to portray the details of the subject realistically; and in the other, the impressionistic, he tries to show meanings and moods through line and color. The Nativity story, in this sense, is impressionistic. For that reason it has been a favorite field for all the creative artists—painters, poets, story tellers, etc.—and around it have grown legend, myth, fairy story, and custom almost without end, so that sometimes it is hard to separate the Biblical story from that which has been added.

I hope, then, that I may be excused for adding one more story. Taking the facts from the scripture story, I have allowed my imagination to fill in the details and use the results as a dialogue story on Christmas Sunday. The facts are:

1. Luke only tells of the incident at the inn of Bethlehem. We assume, then, that he received the account first hand, or at least from some source different from

that used by Matthew. Luke says in his preface that “many have undertaken to compile a narrative of the things which have been accomplished among us,” and that he is trying to write the true account. He likely heard the story and then, being a good reporter, tried to trace it down.

2. However, according to most authorities, Luke did not write his account before 60 A.D. and according to Goodspeed the work did not appear until 90 A.D. Thus Luke could not have talked with the original inn keeper in Bethlehem. For the sake of the story, then, we imagine that he talked with the son, who was himself a Christian.

(Turn to page 94)

KENNETH DEAN MILLER

Mr. Miller is pastor of Community Methodist Church of Fairfield, California. He holds degrees from University of California and Garrett Biblical Institute. He has served in Methodist pastorates in Indiana and California, and is known for the development and use of puppets in religious education. This among other things has brought him into demand as a summer camp worker.





ADVENT DISPLAY, ASCENSION LUTHERAN CHURCH, MILWAUKEE, WISCONSIN

Out-of-Doors Ministry

Hoover T. Grimsby

ALONG busy U. S. highway 41, past which many cars travel each day stands Ascension Lutheran Church, Milwaukee, Wisconsin. Each year many people pause to observe the displays on the church lawn during the Advent and Lenten seasons.

The Advent display last year centered around a Nativity painting. A commercial display company copied the painting from a Christmas card which had been sent to the pastor. The painting was then anchored to a pipe framework. Also attached to this framework were the mock organ pipes, the large candles, and the metal dossal curtain.

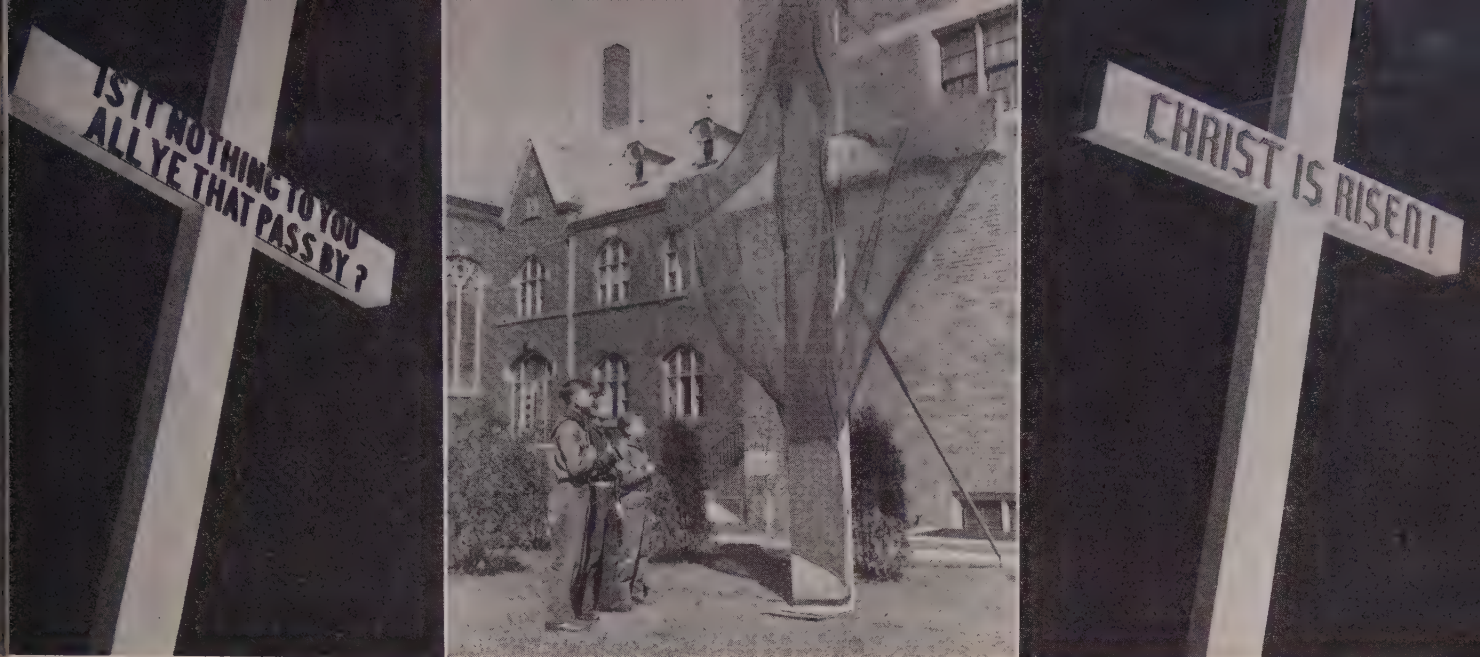
This background was the setting for a white wooden altar with Bible, cross, and violet parament on which was the great Advent theme, "O Come, Immanuel." Six choir boys stood behind two chancel rails, and two

16-foot red candles served as a frame for the entire display.

To bring out the full impact of the display during the evening hours, a number of spotlights were installed. The flames of the red candles were lighted with incandescent bulbs.

Before and after Sunday services, mid-week Advent services, and the four Christmas candlelight concerts, recordings of the Ascension choirs were played over an outdoor public address system to provide atmosphere for the display.

The project was assigned to the Ascension Brotherhood for execution. Members of the committee drew up blueprints and gave the individual parts of the total display to various members of the Brotherhood to be constructed in their homes. One man was in



LENT DISPLAY, 1951

At the beginning of Lent, the cross was displayed as at left. On Good Friday the letters were removed and the black veil was placed over the cross as at center. At dawn on Easter the veil was removed and the words "Christ is Risen" were placed on the cross.

charge of clearing all bills and materials.

The assistance of Boy Scout Troop 11 at Ascension was obtained, and Ralph Ruehle, scoutmaster, accepted the responsibility of designing and making six choir boy forms of plywood. Mrs. Delford Lynn, a member of the Ascension Sunday School staff, painted the figures in accordance with the habit of the Ascension Junior Choir.

The various parts of the display were brought together in the attic of the church, where they were painted and finished. The type of ingenuity which was shown in the construction process is indicated by the method of making the Bible on the altar.

An old telephone directory was shaped to the proper form and then shellacked to give the impression of an open Bible. The Christmas story according to the Gospel of Saint Luke was then imprinted on the open pages. The focal point of the display, a large altar painting of the nativity scene, was done by Erv Schweig of the Carl Thelin Co.

Ascension has utilized its church yard for effective displays since Lent, 1951. At that time a 16-foot white cross was erected on the church lawn with the words written on it, "Is it Nothing to You All Ye Who Pass By?" On Good Friday a black veil was placed on the cross, which was removed at dawn on Easter to reveal the words, "Christ Is Risen!"

The following Advent a large wreath and four candles appeared on the lawn. The wreath of a wooden frame with wire meshing was stuffed with evergreen sprigs. On the wreath was written the great theme of Advent and Christmas, "O Come, Immanuel." The first week of Advent one candle was lighted. Each succeeding week an additional candle was lighted to signify the four weeks in Advent.

The next Brotherhood project was the Lent, 1952, display. A 12-foot portrait of the head of Christ was painted by Erv Schweig of the Carl Thelin Co. Several brotherhood members constructed a pipe frame for the picture and stuffed tree-shaped wire containers with arbor vitae sprigs as a border for the portrait. It was illuminated at night by four colored spotlights. At the top of the picture was a lighted shadow box in which appeared the theme, "Follow Thou Me." Two years later this same display was made use of again, this time under the theme, "Come Unto Me."

The pipe frame was constructed by pouring concrete around pipes inserted two feet under the ground. The pipe framework was then fitted into them. This was found to be an excellent way to offset the wind problem which occurs in placing such a large display on the church lawn. When the display was dismantled, caps were placed over the underground pipes at the surface of the lawn.

During the Preaching-Teaching-Reaching mission of 84 National Lutheran Council churches in the Mil-

(Turn to page 38)

HOOVER T. GRIMSBY

Mr. Grimsby is pastor of Ascension Lutheran Church, Milwaukee, Wisconsin. He holds degrees from University of Minnesota and Luther Theological Seminary, and studied music, with emphasis in organ, at University of Chicago. He holds a number of administrative positions both church and civic, among these being the chairmanship of the Radio and Television Committee of the National Lutheran Council Ministerium.





DAVID A. MacLENNAN

Dr. MacLennan was born in Boston, of Scottish Canadian ancestry. He holds a B.A. from University of Manitoba and a B.D. from McGill University. He also has honorary degrees from Yale University and University of Toronto. For the past 6 years he has been Professor of Homiletics and Pastoral Care at Yale University Divinity School, and has just left that position to return to the pastoral ministry as minister of Brick Presbyterian Church, Rochester, New York.

Priming the Preacher's Pump

David A. MacLennan

"YOU are as young as your words!" And I quote. And I quote a competent psychologist and esteemed writer, Mrs. Bonaro W. Overstreet. As you doubtless know, Mrs. Overstreet is the wife of the equally well-known author, Harry A. Overstreet. Mrs. Overstreet's conviction appeared in a little book published ten years ago, although I only saw it this past summer. Here's the title of this book: *How To Stay Alive As Long as You Live*, and it was published during the last year of World War II by the National Congress of Parents and Teachers, Chicago. What snared my attention first was the title. A year or two ago I wrote a booklet for the Upper Room Publishing House on an almost identical title, *How to Live All Your Life*. Believe it or not, I never knew that a small book had appeared under a similar title. But the resemblance between the two ends there. Chapter III of Mrs. Overstreet's book is devoted to the proposition that the words we use in daily conversation tell our psychological age. "If we are mental and emotional infants, our own words give us away. If our spirits are already doddering while our bodies are yet vigorous, our words declare that fact."

Doesn't that statement bring you up like a traffic cop's whistle? For, to use the slang phrase, we preachers and public speakers "make with words." Do high school students irreverently refer to us, as one was overheard to do as a middle-aged orator made his way to the lectern, "dig the antique?" When do words label us as psychologically ancient and emotionally senile? Dr. and Mrs. Overstreet are of the opinion that it is when these characteristics are present: (1) when the speech (let's add, or sermon) is so "loaded with moral platitudes that it sounds like *Poor Richard's Almanac* with the salt removed;" (2) when in it there are "no concrete illustrations so fresh and exact that they seem to stem from direct personal observation;" (3) when there is no evidence anywhere in the speech that the

speaker is "puzzled about anything" or capable of thinking as he goes along; (4) when there is nothing specific either about a problem or its solution. Why be dull, when with very little extra effort we can sound like tedious old fuddy-duddies?

When are words lively and "eternally young?" Mrs. Overstreet's answer is persuasive: "Words have life in them and are eternally young when they tell us unmistakably that back of them lies a vivid encounter with life. Words are old and dull and tired when all they have to report is timeworn, secondhand experience." This does not mean that the mature pastor is to talk like a five-year old, even when he speaks to five-year olds. But it does mean that we cultivate a child's wonder and vividness in describing persons, things, and events. When a nursery teacher suggested to her group before naptime that they be quiet, five-year old Elizabeth responded with this appealing word, "Let's be as quiet as closing your eyes." Here are some other spontaneous similes offered by children: slow as you grow up; easy as spilling; deep as from the sky down. Would we not agree that they differ from our worn figures of speech in the amount of present experience they contain? Poets also may teach us much about how to stay alive in our thinking and speaking. When you think or talk of Christian convictions don't you understand what Edwin Arlington Robinson meant when he spoke of certainties that had "bruises on them?" Not so obvious to modern readers of current literature is the fact that the noble translations of our scriptures provide not only God's truth but strikingly vivid metaphors and phrases. We can "amazingly renew our minds and spirits" by refusing to indulge in old words, and by "making a verbal habit of conciseness and generosity."

Inevitably discussion of words introduces to the Christian mind, thought of the word. Next month is

(Turn to page 68)



The Light of the World*

A CANDLELIGHTING SERVICE

ORGAN PRELUDE: *Star of Hope*—Biggs (J. Fisher & Bros.)

THE INVOCATION: O God, our Father, who hast brought us again to the glad season when we commemorate the birth of Jesus Christ our Lord; grant that his Spirit may be born anew in our hearts this day and that we may joyfully welcome him to reign over us. Open our eyes that we may see the Light of the World as it descends upon the ages; open our ears that we may hear the angelic chorus which sang of the coming of this light; open our hearts that we may give of ourselves more freely to his lightening kingdom. Glory to God in the highest, and on earth peace, good will toward men. Amen.

I

THE LIGHT OF THE STAR

READER: In a sky with many stars there appeared "The Star." Lonely watchers on the hillside and wise men longing for a new age thrilled as they saw its

*This service is used through the courtesy of Carroll Whittemore Associates. If interested in seeing the program in a beautiful full color folder for congregational use, address the request to this house through the office of *Church Management*.

light. They hoped it might be a divine sign that God would touch his world. As it moved to the West, these wise men followed it. In each nation they crossed, they asked for signs of the coming of the spirit of God. Not until they came to the Kingdom of the Hebrews did the star stop in its course. "Where is he that is born King of the Jews?" they said. "For we have seen his star in the East and have come to worship him.

CONGREGATION: *Watchman, Tell Us of the Night*
—John Bowring

Watchman, tell us of the night
What its signs of promise are:
Traveler, o'er yon mountain's height,
See that glory beaming star.
Watchman, does its beauteous ray,
Aught of joy or hope foretell?
Traveler, yes it brings the day
Promised day of Israel

Watchman, tell us of the night,
Higher yet that star ascends;
Traveler, blessedness and light,
Peace and truth its course portents.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveler, ages are its own;
See it bursts o'er all the earth.

(Turn to page 59)

Religion in the British Isles

Albert D. Belden

Russian Church Visitors

Quite the most interesting event in the last quarter was the visit, at the invitation of the British Council of Churches, of certain Russian church leaders, Greek Orthodox and Baptist, to London.

There is however a feeling of disappointment that this could have occurred with nothing impressive resulting in regard to the preservation of world peace and the part the churches should play in it. The Pax Christi League of Great Britain, fearing some bathos to this situation, addressed a solemn memorial to the Archbishop of Canterbury in the following terms:

The Council and Signatories of the Pax Christi League of Great Britain, some two thousand members of many Christian denominations, Protestant and Catholic, desire most reverently to urge upon Your Grace the grave necessity of sounding the opinions of your visitors from Russia upon the prospect of concerted action by the Russian, British and American, and other European churches for the preservation of world peace.

We desire to call attention to:

The three appeals for such cooperation addressed to the West by the churches of Russia in 1948, 1950, 1952. Whatever the limitations of those appeals, they form a basis of approach on this occasion to our Russian visitors.

We believe that a sound scriptural basis for such action being the bounden duty of the Church in all its forms, is to be found in our Lord's Prayer recorded in John 17. Here, by his impassioned supplication "That they may be one," a prayer for unity of love (not of theology or church policy) and his conviction that such unity would cause "the world to believe" and "the world to know," Christ presents his people with a technique of victory for his gospel over the world.



ALBERT D. BELDEN

Dr. Belden is in his forty-fifth year as a Congregational minister. In addition to the quarterly British news letter, he has written many other articles for *Church Management*, is the author of several books, including a biography of George Whitefield, and is religious columnist for the *Manchester Evening News*. Well-known as a preacher and lecturer, he has made six speaking visits to the United States and Canada. He has held several administrative positions in church and non-church organizations.

Furthermore the tragic plight of the nations, living now under the menace of atomic destruction, calls upon the Christian pity of Christ's people everywhere to implement this technique of Christian unity whereby the millions of threatened lives may find deliverance from this unspeakable crime and horror. The Church would thus secure the moral leadership of all populations.

Cannot therefore all Christian leaders demonstrate the mutual love of Christians and churches for each other, and thus pursue Christ's line of victory, by forming a world council of official Christian leaders to organize the opposition of the total strength of the churches to any outbreak of war or threat of hostilities.

The sanction for such action is from our Lord and it must override all policies derived from the traditional habits or customs of the churches, especially in view of the unparalleled urgency of the modern situation.

The risk taken by such bold action is minute compared with the certain disaster that World War would now bring to all churches and to the gospel itself.

The effect for good upon world evangelism of such a visible unity of the people of Christ would not only in itself be a master achievement of all history but would make such a new bond of fellowship across the great historical fissures as would lead to an entirely new implementation of the Holy Catholic Church—the one body of Christ.

Your reverent and obedient servants in Christ,
Joseph Jones, Chairman (Methodist),
A. D. Belden, Gen. Director (Congregational),
A. F. L. Deeson, Secretary (Catholic).

Signed on behalf of the General Council of the League:

Sydney Bean (Congregational); Claud Coltman (Congregational); H. J. Dale (Baptist); Ernest Dawe (Congregational); Wallace Hancock (Society of Friends); Rowland Jones (Church of England); G. P. T. Paget King (Catholic); S. Shoran Singha (Methodist).

In reply to the Pax Christi League, the Archbishop points out that "questions related to peace and justice and international tension are considered already by an official commission of the Churches—The Commission of the Churches of International Affairs, sponsored by the World Council of Churches and the International Missionary Council."

He adds, "the second assembly of the World Council of Churches at Evanston last year addressed to Christians in Russia a special resolution dealing with this particular topic.

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The Birthday Gift

A drama by

Bernice S. Sanner



ANNA AND SIMEON VISIT THE CHRIST CHILD

CAST

Anna the mother
Simeon the father
Issachor their son
The Reader
Mary, Joseph and the Babe
Choir

SCENE I

A SPARSELY furnished kitchen in a Bethlehem home. A door, up right, leads to the street; another door, down left, leads to an outside area in which the animals are kept; a third door, not used; is seen at rear center. On the rear wall is a shelf holding a large scroll, under this is a coat rack. A table and three stools complete the room furnishings.

It is growing dark; Anna has finished preparing the evening meal and is seated beside the table on which are placed some bowls and an unlighted lamp. She remains seated and silent during the first song by the choir and the first speech by the reader.

Song by choir: "O, Little Town of Bethlehem"

Reader: Almost two thousand years ago, in a little city in Judea, lived the family of Simeon, the shepherd. They were kindly people, schooled in the prophecies of ancient Israel. They spent their days in hard work and their leisure hours meditating on the promise of a Messiah, a Messiah who would deliver them from oppression and restore their beloved Israel to the glory of David. *Steps are heard outside door, up right.*

Anna: *Rising and quickly lighting lamp, turns toward door as it opens and Simeon enters.* Oh, Simeon, you're late. I was worried.

Simeon: *Removing coat and handing it to Anna, who hangs it on rack, rear.* Greetings, Anna. The reliever was late and I could not leave the sheep alone on the hillside.

Anna: No, of course not. He isn't ill, is he?

Simeon: No, he is well. He was made late by the crowds in the streets. It is difficult to make one's way around the streets tonight. *Intensely.* Oh, Anna, I cannot believe that this census is according to the will of God. Does not our Torah tell us that when David numbered the people a terrible plague broke out? Now Quirinus is again numbering the people of Judea. I fear for our people.

Anna: *In a resigned, yet patient manner.* Surely the Messiah will come soon and deliver us from our Roman oppressors. Come, Simeon, sit down and rest.

Simeon: *Sitting at table.* Has Issachor not come yet?

Anna: Not yet. I had hoped he would be home early on his birthday.

Simeon: There is much work to be done at the inn
(Turn to page 26)

BERNICE S. SANNER

Publishing her first poem at the age of 10, Mrs. Sanner has had considerable experience in the field of newspaper writing since that time. She is the wife of the pastor of First Christian Church in Eldon, Missouri and the mother of two children. Presently she is teaching a Sunday school class, sponsoring a Chi Rho group, leader of a Girl Scout troop, chairman of a P.T.A., president of the Federated Woman's Club, and writing for the Jefferson City News Tribune.



The Promise in Christmas

A sermon by

Milton F. Schadeegg

Saint Luke 2:10, 11, 14.

THE event which we have come to celebrate today may well have seemed at first very ordinary. A baby was born in hardship. His parents had to use for his crib a manger where cattle had recently been feeding. Circumstances like that had occurred thousands of times before; and they have occurred since. Yet this birth was different.

In it the kingdom of God entered history in its usual quiet and unobtrusive charm. A new era in history began with that birth; but it took five and a half centuries before Dionysius the Little first organized the calendar around this most important day—the birthday of Jesus. Five hundred years before men recognized the justice of this way of counting time—the “year of our Lord.” And since then men have celebrated Christmas and have tried to find the really important message and meaning of this sacred event.

Today this meaning becomes clearer when we seek the promise in Christmas. To find that promise we must turn to the greatest story of that greatest event—the story recorded in the first 20 verses of the second chapter of Saint Luke.

But before we consider the promise in Christmas let me recall a Swiss legend: While minding his flock, a shepherd boy in the Alps saw a strange flower. He picked it—and almost at once a door opened in the mountainside. Entering, he found a cave piled high with gems. There sat a gnome who said, “Take what you wish, but don’t forget the best.” Stooping down

the boy loaded himself with jewels. Then he arose and walked into the open air, hearing again the words, “Take what you wish, but don’t forget the best.” Then remembering his key-flower, that unlocked the door, he turned to pick it up; but it was gone, and the door was gone, and then his gems were gone—turned to dust. He had forgotten the best, for in all this he had been thinking only of himself. “Take what you want!”—How the invitation buzzed in his head! But now the injunction, “Don’t forget the best” set him to thinking. “What is best?” And he then knew Jesus was the best gift of all. And he had forgotten him.

So it is with Christmas. We take the jewels of earthly things—and they will all be dust some day. But we forget the best of all. So let us think carefully now about the promise in Christmas.

The beloved story in Saint Luke’s Gospel tells of the taxes, the journey of the pregnant mother Mary, the crowded inn, the makeshift accommodations in the stable, the watching shepherds in the fields who were the first to hear the promise. To them the angel came and before them the glory shone, and the six-point promise was declared:

“Fear not”—the promise of faith.

“Great joy to all people”—the promise of hope.

“A Saviour is born”—the promise of love.

“Glory to God”—the promise of our thankfulness.

“Peace on earth”—the promise which we must make true.

“Goodwill to men”—the promise of the Christian way.

No wonder Mary pondered! No wonder the shepherds praised God! No wonder we gladly hear the old familiar story re-telling us the promise in Christmas.

This promise is called a revelation. This promise is news. It is news about God—that he came on earth to be active in human life. The eternal God entered into human life to make himself fully known, to personally deliver us from evil, to guide and to bring us to everlasting life. Indeed that is news. No wonder the angels

(Turn to page 53)



MILTON F. SCHADEEGG

Mr. Schadeegg is pastor of The Park Avenue Congregational Church, Arlington, Massachusetts. He holds a B.A. from Hamline University, a M.A. from the Harvard Graduate School of Education, and a S.T.B. from The Harvard Divinity School. Prior to his ordination into the Congregational ministry he taught social studies in Minnesota for nine years.



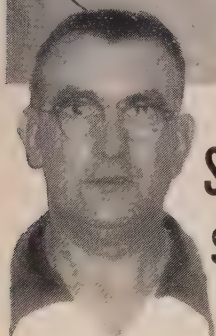
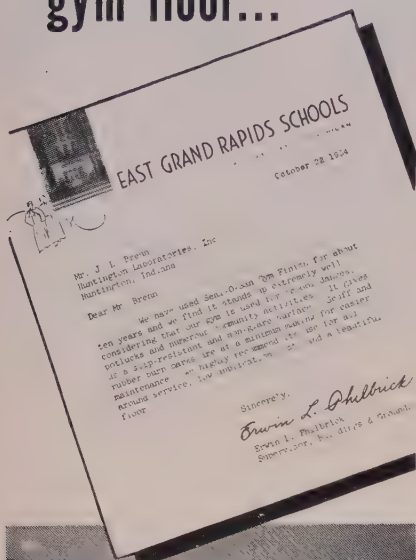
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A Candle Light Service of

Old and New World Carols

The candle light Christmas services at the West Side Presbyterian Church of Ridgewood, New Jersey, have become traditional. They are usually most complete. From a number of those used we have selected this one for its variety, number of participants and progression of the carols. The initials G.L.K., which appear in a number of the translations and arrangements, are those of the assistant minister, George Litch Knight, who organized and directed these special programs. Many readers will find these to be valuable source material.—The Editors.

First Episode

PROLOGUE

(Fifteen minutes before each Service)

"Ring in the Yule"

Familiar Carols played by the Bell Choir of The Brick Presbyterian Church, New York City, in the narthex of the Church.

"Lighting the Way of the Christ Child"

Candle-lighting by 'Ye Waytes of Olden Tyme,' reminiscent of the old European custom of setting lighted tapers in the cottage windows on Christmas Eve to 'light the Way of the Christ Child' as He came to earth.

"Ye Olde Englishe Carolers"

Singing as the congregation assembles in quiet meditation. Their 'wandering' carols are:

"Everybody's Christmas" A Community Carol *Laura Sedgwick Collins*
"The Golden Carol" Old English Epiphany Carol (*Stainer*)
"The Christmas Tree" 19th Century American (*Gerrit Smith*)

Second Episode

CAROL PRELUDE

"What sweeter music can we bring
Than a carol for to sing
The birth of this, our Heavenly King?
Awake the voice! Awake the string!"

—ROBERT HERRICK (1591-1674)

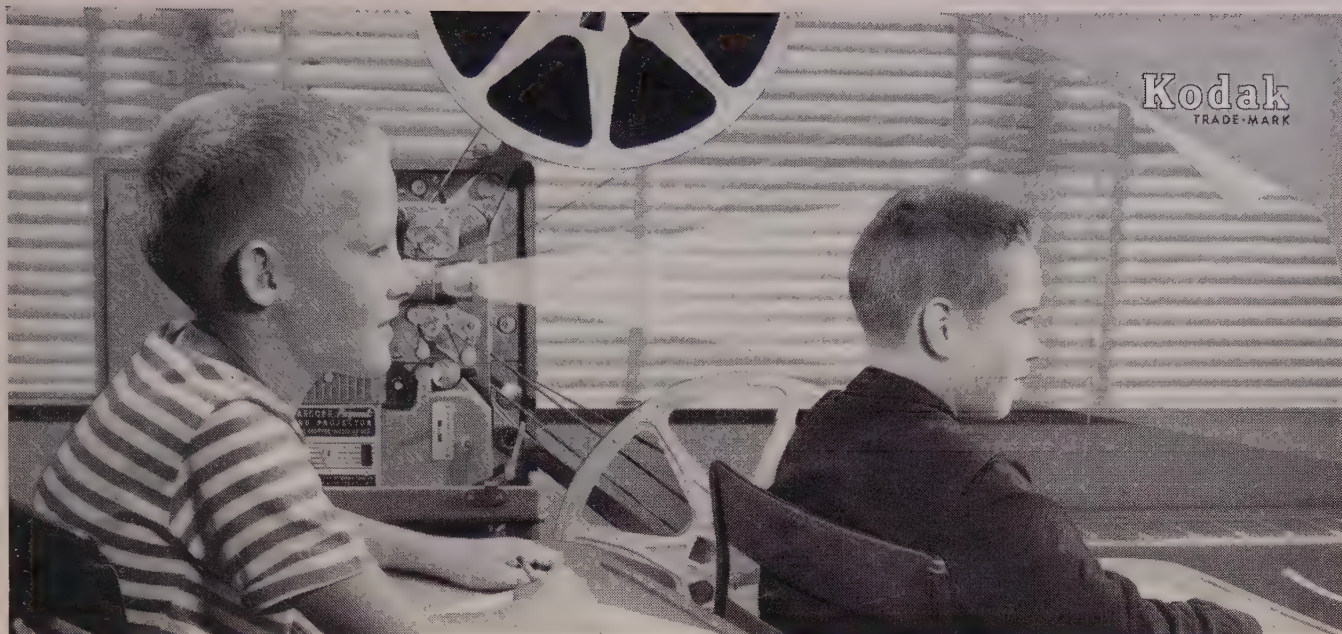
(A pre-service Prelude of Carols, employing seven hidden choirs, bell-ringers, instrumentalists, and "Ye Olde Englishe Carolers" in antiphonal ensemble from the four corners of the Church)

CAROL INVITATION "Come, everyone, rejoicing" German (G.L.K.)
Mr. Williams

CAROL SALUTATION "Carol, Christian People" 19th Cent. English
Ye Olde Englishe Carolers

CAROL PROCLAMATION "Joy to the World" (Stanza I)
Congregation standing to sing

CAROL LAUDATION "Come in, Dear Angels" Swiss, from the Aarau (*Saar*)
Quartet Soloists



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The Super-40 Shutter is far from the only important exclusive Pageant benefit. Pageants are also permanently pre-lubricated to bypass the danger of improper oiling, main cause of projector breakdowns. Pageants have built-in field-sharpening elements that keep your pictures sharp over the whole screen area. And Pageant Fidelity Controls help you get the most from any optical sound track, regardless of its position.

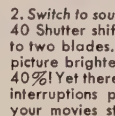
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The new Pageant projectors with Super-40 Shutters are available with either 7- or 15-watt outputs, and 8" or 12" speakers. To choose the model best for your needs, ask your Kodak Audio-Visual Dealer for his experienced advice. He will give you a demonstration and complete details with no obligation to you. If you prefer, send the coupon for a catalog first.

Here's how the amazing new SUPER-40 Shutter gives you complete projector versatility



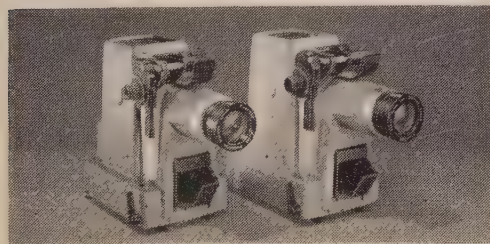
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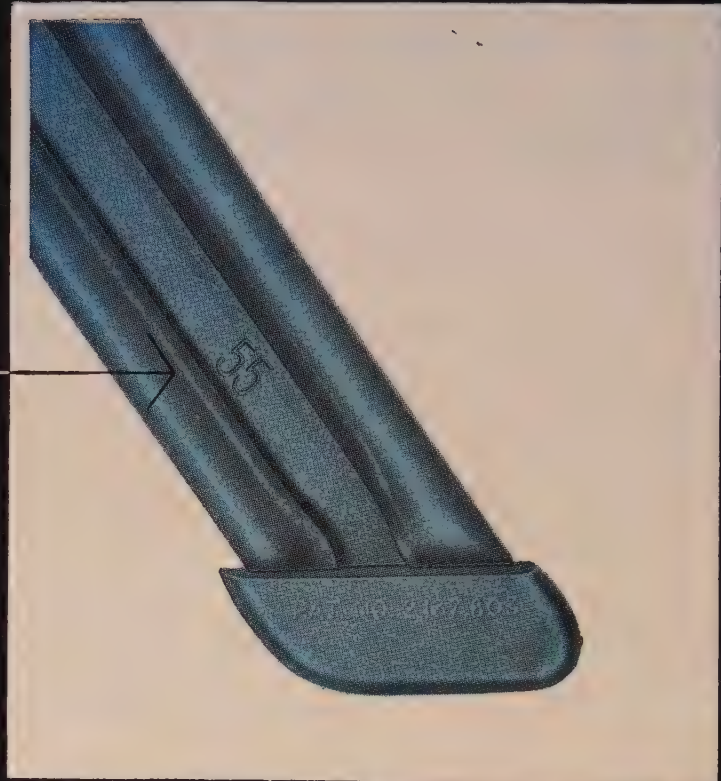
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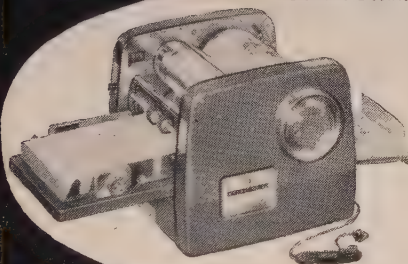
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- CAROL INVITATION "O Come, All Ye Faithful" (Stanza I)
Congregation standing to sing
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Third Episode

THE PROGRAM—I

"Hark! What a Heavenly Quire of Angels sing
Sweete Carrols at the Birth of this New King!"

- CAROL OF THE MAGI "We Three Kings of Orient Are" (*Gibson*)
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- CAROL OF REJOICING "Good Neighbors All of Chàtres" From Arpajon
Combined Choirs First Notation, 1700. (*Schindler-Knight*)
- CAROL TO THE CHILD "Jesus, Jesus, rest your Head"
Junior Choirs From Hardin County, Kentucky (*Niles*)
- CAROL OF THE SHEPHERDS "Hearken, Mother Dear" Czech (*Geer*)
Women's Ensemble
- CAROL OF REJOICING "The Great God of Heaven" Trad. English,
Combined Choirs Recorded by Sandys in 1833 (*Backer-Knight*)
- CAROL HYMN "O Little Town of Bethlehem" (Stanza I)
Congregation standing to sing—Retirement of Youth Choirs
- THE CHRISTMAS LESSON Luke 2:8-20 DR. HUGHES
- CAROL PRAYER MEDITATION "Oh, I would go to Bethlehem"
Quartet Soloists David McK. Williams
- THE CHRISTMAS PRAYER DR. HUGHES
- CAROL HYMN RESPONSE "Silent Night" (Stanza I)
Congregation remaining seated to sing
- CAROL TO THE BELLS "Ring, Christmas Bells" Reinecke (*Dickinson*)
Bell Choir and Youth Choir of The Brick Church
- CAROL OF THE SHEPHERDS "The Shepherds' Christmas Song" Austrian
Chorale Singers, Quartet Soloists Folksong, 1810. (*Dickinson*)

Fourth Episode

THE PROGRAM—II

"I pray you sirs, both more and less,
Sing these carols in Christemasse."

- CAROLS: "The Moon Shines Bright" 16th Cent. Lancashire (*Dunhill*)
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- "Frank with Bagpipe Comes" Moravian (*Salama*)
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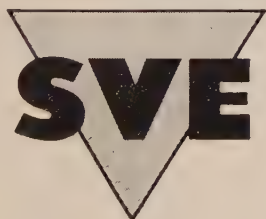
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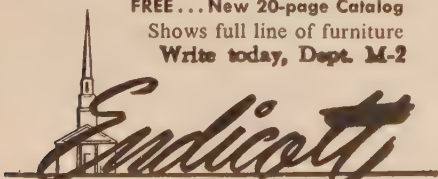
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CAROL HYMN "It Came upon the Midnight Clear" (Stanza I)
Congregation standing to sing—Return of Youth Choirs

CAROLS: "Salvator Mundi Natus Est" Lucina Jewell
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CAROL HYMN "Hark! the Herald Angels Sing"
Candle-light Recessional

THE BENEDICTION

SILENT PRAYER Vesper Orison on the Bells

THE END

The Birthday Gift

(From page 17)

these days, with so many travelers in the city. But Joel, the innkeeper, is a kindly man. The boy will be along soon.

Anna: I will have his supper ready for him.

Simeon: See, I have finished his present. *He takes two small figures from his pocket and holds them out to Anna.*

Anna: *Taking figures.* They are beautiful and you have spent many hours carving them. I know the boy will cherish them.

Simeon: Issachor is a good son. I would not do less for him. *Steps are heard approaching door, right.*

Anna: Here he comes now. *Enter Issachor, a boy of about ten. He is a happy, smiling child, but appears preoccupied at times.*

Simeon and Anna: Welcome home, son.

Issachor: Hail, mother and father. How crowded the streets are tonight. Each evening there have been more and more travelers until tonight I think every Bethlehemite is within the gates of the city. *Removes hat and coat.*

Simeon: It is the law, son. All must come to give an accounting. But look what I have for you, for today is your birthday.

Issachor: For me, father? *He takes the figures, looks at them and, sitting at the table, begins to play with them.* Oh, they're just like our lambs out on the hillside, see, this one looks as if he were sleeping, and this one, he's not asleep, see how wide his eyes are. Oh, they are fine little lambs, father. Thank you. Anna: Come, the soup is getting cold. Let us eat. *They sit at the table and eat.*

Anna: *Noticing Issachor sitting with chin propped on his hand.* Why so quiet, Issachor? Are you not happy with your present?

Issachor: Oh, yes, mother, but I was thinking of something I saw this evening.

Simeon: Tell us about it, son.

Issachor: As I was preparing to leave the inn a traveler came in. He said he was Joseph, a son of David. He looked tired and hungry but he asked nothing for himself. He told of his wife who was ill and must soon find a place to lie.

Anna: And was there room for them at the inn?

Issachor: No, mother, not a single

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room. All day the people have been coming seeking rooms. There was no room.

Simeon: But what did they do?

Issachor: I heard Master Joel tell him of the stable. It was dry, at least. And I, myself, put down fresh hay that they might have a place to lie. And as I came away I caught a glimpse of the woman's face. Oh, mother, it was lovely. Though it was dark in the stable, her face seemed to glow with a radiant light as she thanked me for what I had done.

Anna: But where will they find food tonight? The shops are long since closed and the inns will be taxed to serve food to their lodgers. If she is ill she may need help. I feel I must go to her.

Simeon: Yes, Anna, go to her. And let us share our supper with them. *Anna takes bowl, fills it, puts on shawl and exits by door, right.*

Issachor: I will go see to our donkeys. *Exits, door left. Simeon takes down scroll and reads.*

Issachor: *Entering after short lapse of time, excitedly.* Father! Come, see! Over the city is a strange star. It glows as if afire!

Simeon: *Goes to door, left, stands looking out for a few seconds, then turns and slowly walks upstage. He is deeply moved and speaks to Issachor.* Surely the time of the fulfillment of the prophecy is at hand. Through all the history of our people, son, whenever Jehovah has desired to visit his people, a light has been seen. You remember how Moses saw the bush that continued to burn. And there is no Judean who does not know of the Shakinah light that led our people through the wilderness. And now, over our city is shining a strange light. *Slowly.* Verily, Jehovah draws near. **Issachor:** *Obviously quoting something with which he is very familiar.* And, thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people.

The door, right, bursts open and Anna enters. She is excited and leans against the door as if to get her breath.

Anna: *Convincingly and with great feeling.* This night I have seen the Messiah!

Simeon: What are you saying, woman?

Issachor: Tell us, mother.

Anna: *Sitting at table, yet still most excited, leans forward and speaks.* When I arrived at the stable I found the woman, Mary, at rest. In her arms lay a son, wrapped in swaddling clothes. About the stable was a glow that shone—even into my heart. *She pauses here a moment, remembering.* I offered food to her and as I knelt and put my arms under her head to help her, she whispered to me that the little one was the Messiah—the one for whom all Israel has waited. And oh, Simeon, I believed her—for I have seen him.

Simeon: *Quietly.* I, too, believe, Anna. For is it not written, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel?" Come, let us go and worship him. *Preparation for leaving.*

Issachor: I would that I had a gift to take him.

Anna: But, son, the shops are closed and there is nothing in the house.

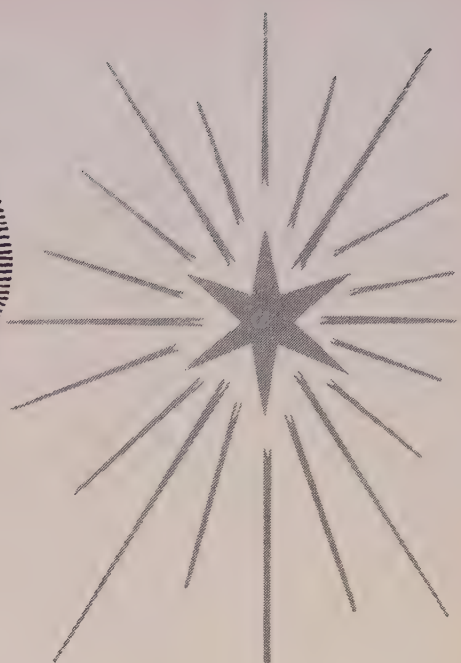
Issachor: I know. I will take him my present; my little lambs. What greater present could I have than the coming of the Messiah. Let us hurry. *All exit.*

Curtain

SCENE II

The scene is a stable. Joseph and Mary are seated on either side of a manger. As Simeon, Anna, and Issachor enter, the choir is singing the first verse of "Silent Night." The three approach the manger and kneel. They hold this position as the choir hums and the reader speaks. **Reader:** And he shall watch over my people as a shepherd watches over his sheep; keeping them from harm. And his name shall be called the good shepherd, keeper of the flock, master of the fold. *Issachor extends hand, holding sheep, to Mary, who reaches for them. They hold this position as the choir sings the last verse of "Silent Night."*

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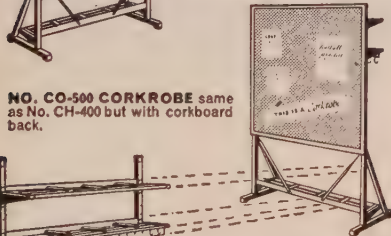
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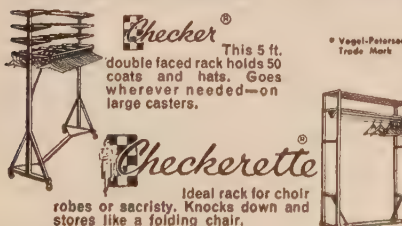
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Editor's Note—In the May, 1954 issue of Church Management we published an article entitled "Dilemma of a Pastor's Wife." It provoked a number of letters and comments. The following article by the same author is the sequel to the story, indicating how this woman was able to solve her dilemma. For obvious reasons, both articles have been published anonymously.

"You will soon come to know that you are a shock absorber in the parish," cautioned an experienced member of our ministers' wives' group, as she visited us when we entered our first field of service some twenty years ago. Many times that note has resounded in my ears as we experienced the many vicissitudes that confront those who are engaged in the work of the Christian Church.

After being a so-called "shock absorber" and "pinch hitter" in the parsonage, being ready at a moment's notice to preside at any organizational meeting, to teach a class of any age group, to lead children in singing, or simply to give solace and comfort to one in distress—not to mention answering the many questions that face the keeper of the parsonage in the daily round, the idea of teaching once again in the public schools appealed to me and offered a challenge to the effect that one would have to be ready at a moment's notice to step into an educational situation of almost any description.

Thus, after serving with my husband in the church for nearly twenty years, I decided to enlist in the army of substitute teachers whose number is legion in our commonwealth.

To serve in situations which presented anything from teaching a boys' gym class to presenting a lesson in my majors, English, Latin, or Social Studies in any grade from

7-12, to teach or "pinch hit" for heads of departments, those who teach industrial arts students, exceedingly alert college preparatory students, or to work with a home economics group, those who receive special instruction in reading, or those who have been placed in a group with low I.Q.'s presented experiences of which the average teacher has been deprived.

Reading an article in a leading newspaper recently, in which the lot of the substitute teacher was deplored and members of this group were classified as the forgotten members of the profession, I immediately thought of the many pleasures and adventures I've had teaching in an abundance of diverse and broadening situations.

A genuine love for God's children, regardless of whatsoever economic or mental state with which they have been endowed, and a zest for adventure prompt me to recommend that those who are contemplating helping our schools in the present dilemma enter into the substitute service with a spirit of enthusiasm for an undertaking which is deeply rewarding.

The privilege of meeting, learning to know, and working with thousands of promising young people, hundreds of teachers, and a variety of administrative and clerical workers is indeed stimulating. To have one's own children remark at the close of a day, "How did it go today, mother? What did you teach? Teach anyone we know?" is a satisfaction and pleasure which the average housewife or "shock absorber of the parsonage" will never experience. As a by-product, the financial remuneration, too, is most gratifying and helpful—yea, at least three times that of which we could boast twenty years ago—a boon to the average family contemplating college education for the children.



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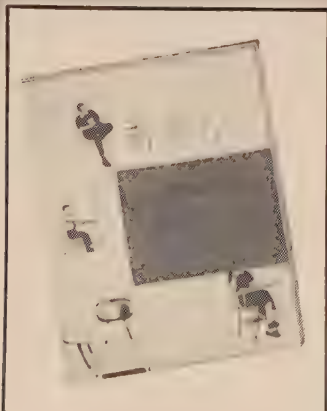
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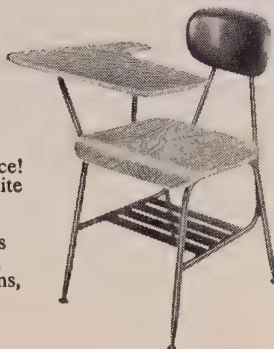


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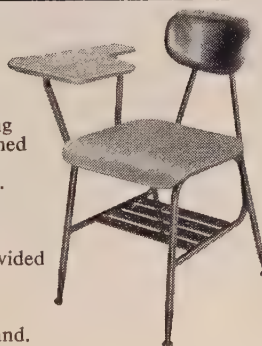


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The Minister and the Board

Orva Lee Ice

The establishment of good relationships between the minister and the official board is essential to the success of the church program.

MANY ministers who are excellent preachers are constantly obliged to move along to other pastorates because they do not have the ability to get along with their church officers. Many who are humble and pious men often find that they are ignored by the church boards, and their judgments and opinions given little recognition. Many who know their Bibles very well have little knowledge of how to deal with the men who are leaders in the church. As someone put it, “It will help the preacher more to know how to rub the fur the right way, than to know how many animals there were in the ark.” Besides preaching ability, humility, and knowledge of the scripture, the minister needs tact. He needs to be as wise as the serpent and as harmless as a dove, but he cannot be harmless as a dove unless he has wisdom. A man may be as good as an angel and yet bring the devil to pay to his church.

The minister must be the best informed man in the work and program of his church, and to make a successful church he must have the technique of getting his plans accepted and articulated by his church boards. His task is to get good ideas across to those in authority. If he succeeds in getting acceptance of his plans and selling them to his officers, other things being equal, he is a successful pastor. Here are some suggestions.

1. Never bring up a cold, surprise proposition for the board to act upon. In the first place, it must then depend upon you as the sole sponsor. You have no allies. It will take time for explanation, and provoke long debate and discussion. This

ORVA LEE ICE
Mr. Ice is minister of Calvary Baptist Church, Minneapolis. He holds degrees from University of Rochester and Colgate-Rochester Divinity School. Author of two books.



irritates tired men who have already given a long day to their own work, and their impatience prejudices the case. Any worthwhile plan should be warmed over with the chairman and responsible members of the board. Discuss it with your leaders long before it is introduced. In this early counsel its safety and weaknesses are discovered. Many a good plan has been sunk by one tiny hole that could have been mended by closer inspection and more careful investigation. No minister, however clever, should imagine himself wise enough to run a church alone, without counsel. The men to be counseled with have grown up with the church, they know its history and have seen plans fail and succeed. Not all of your officers are as dull as the deacon who objected to the new pastor's plan for celebrating the church's centennial because it had never been done before in his church. In the multitude of counselors there is safety for the minister and for his plan.

2. Perhaps we should have begun by suggesting that you yourself should never present a proposition to your board. When this is done, it becomes your plan and you are identified with it. Some people resent an idea just because somebody else suggested it. Some take occasion to square personal accounts by

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opposing the idea. If your idea loses, you lose face. If your idea, presented by someone else, wins, you gain prestige and the church benefits. Doing the presentation yourself tends to suggest that others are not capable of presenting it, and this does not dignify the positions of the men on the board, nor discover their abilities. It also places you in the light of imagining yourself alone as having ability to introduce the idea. It is altogether poor strategy.

The only workable technique of this kind I ever heard of was mentioned to me by a certain minister who was held to be very clever, if not somewhat unscrupulous, in making his church plans go. He was relating to some of us his strategy, which may have the character of being "wise as a serpent" and just that. He said when he had a cherished plan he wanted his board to sanction he always set up two or three take-it-or-leave-it ideas as straw men to be knocked over by his board. Then near the close of the session, when the members were tired out and anxious to get home and were now sympathetic to the minister because they had already defeated his dummy ideas, he presented his much hoped for plan and it generally was passed.

There is a strategy of proper adroitness, the oblique attack, rather than the frontal which every seasoned pastor has learned; the guile of letting your more stubborn members put over your plan; letting them have your way. The story has been told before about the minister who decided that a memorial should be set up for the young men who had served their country in the late war, and he planned a cross of stone in the churchyard. When the board met he hinted that a suitable memorial would perhaps be a good thing, but that it was too late to do anything about it now. One of his hard-headed members spoke up at once and said, "What-d-ya-mean too late?" The minister graciously yielded and mildly suggested something small and neat inside the church. "Inside? That's no good," loudly contested another officer. "Never be seen. It's gotta be out-

side." Again in meekness the minister retreated and quietly ventured that it could be a nice wooden board on the wall outside. Another assertive member spoke right up. "Wood! Outa the question. It must be something permanent, like stone." "Not a cross, of course," the dominie ventured. And a chorus of the board drowned out his idea, "Of course a cross! A stone cross! The very thing." It was moved and it passed and everyone was beaming, including the pastor. While his men went out whispering to each other that ministers were not cut out to be businessmen, he went to his study and dialed a number on the telephone, "Hello, Mr. Perkins, you may proceed with that order for a stone cross memorial I talked over with you last week."

Maybe for some of you, to whom that may seem to be too much of guile, a rereading of Paul's method might be of moment. Maybe, however, you would rather follow this third suggestion.

3. Get sponsors for your idea before the meeting, and long enough before so that all approaches to the idea may be well investigated. Many a sponsor for a plan has promised faithfully in the foyer, beforehand, and has wilted before the arguments and opposition after he was in the board room. Not only let your sponsor have time to sell himself but opportunity to sell others. Know fairly well how many supporters you have before you venture your plan. As we have suggested then, let someone else present the proposition. Refrain from supporting the plan by not speaking on it if possible. If the margin is close, and the issue in doubt, it is likely the chairman will ask the minister's opinion. That is your chance. But beware how you go out on a limb where there isn't a tree in sight. Speak mildly, and learn the technique of suggestion and the value of retreat. Arrogance may have won its thousands, but humility has won tens of thousands.

4. Don't ever ask the board to sanction propositions as a personal favor appealing to their loyalty to you. A board of honest men should

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be allowed to express their judgment about things. The minister truly needs the best of guidance. If he appeals to his board to pass his plan as a personal favor, they may do so. Then the whole responsibility falls on the minister, and if it fails he gets the condemnation and may also "get the gate."

5. Always approach the discussion of your pet idea by the board in the fine spirit of Christian deference. Who can know that your idea is absolutely the best, that it cannot be improved upon? What is your board for if it is not to counsel with, and by objective consideration arrive at that which is best for the church and its people? Respect begets respect. If you give respect to your officers it comes back to you. The minister must be the representative of Christian understanding.

6. If your proposition loses, let there be upon you no foul spirit of resentment. One moment of manifest irritation can discolor a month of good preaching, while showing the attitude of cooperation and willingness to go along, can enhance and garnish all your future sermons. Being a good loser is the first step toward returning someday a handy winner. Remember, there are future

meetings of the board. You must be able to face them without choler. Above all, men who in the business world are obliged to face losses and keep going, must have a fair example of gracious acceptance of defeat on the part of their pastor. Remind yourself that the walls will not likely tumble down because your proposition failed. Since there are to be future meetings, appeal your case to time. Time is most convincing and few things are able to withstand an idea when its time has come. Maybe your idea is sound but too previous. Time will enhance its value. Next year you may be surprised at how speedily it is accepted.

Many a good idea has been killed because it was abortively brought forth. It was dragged into being by harsh methods. It died a-borning, or lingered a cripple, disabled by prejudice and wilful mindedness. Many a preacher has won his argument with the board and lost his church.

7. Last, but most important: if any man lacks wisdom as to how to plan and how to get his plan accepted and carried out into action, let him ask of God who has a liberal supply of wisdom to give to those who seek him.

Out-of-Doors Ministry

(From page 13)

waukee area in January, 1955, the pipe framework, shadow box, and arbor vitae border were again put to good use on the Ascension church lawn.

The Christ of the Ascension, with hands extended in blessing and commissioning his disciples to "Be My Witnesses," was painted by Nelson Stofflet, a commercial artist in the congregation. The full color picture was 8 by 10 feet. The whole display stood 9 by 12 feet, at the top of which were the 10-inch block letters, "Be My Witnesses."

The 16-foot white cross used in Lent, 1951, again formed the basis of the display during the 1955 Lenten season, with the theme, "It Was for You."

I believe that these displays have served a three-fold purpose. First

the value of such a program lies in the opportunity to exploit every means at your disposal to evangelize the masses passing by. We have been exceedingly fortunate in that our church structure is located on U. S. highway 41 and that thousands of people from every part of the country are constantly traveling past. If they pause and reflect for only a few moments as they pass by, it may be the opportunity that is necessary in their spiritual life to return them to the thought pattern of Christ and his kingdom.

One Milwaukee business man who daily passes the church going to and from work said, "I am deeply impressed by the sermons you preach on your front lawn." Ascension has come to be known in popular parlance as "the church that has those beautiful lawn displays." Roman Catholic and Jewish neighbors



A Giant Influence

Probably you have known pastors who have taken most unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off old debts, beautify the church—new pews, new windows, new lighting—and start a building campaign.

These men have no more intelligence than you have—they work no harder than you work. Then what is the secret of their success? What is this great influence they manifest? What have they which you do not possess?

Ten to one it's a Parish Paper. A Parish Paper unites the members into a real brotherhood; it brings back old members; it clarifies the aims of the pastor; lists the needs of the church, and cheers the workers on to attain the goals set for them.

But these men of action did not put out a home-made affair, something produced on a duplicating machine. Assuredly not. They gave the community the best obtainable and it cost them no more, in fact less. They used National Religious Press Parish Papers.

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"You did a nice job of printing on the last issue of The Hill Top News. Many people have remarked favorably in regard to the magazine."—*Rev. Wm. E. Brown, Montague, Mich.*

"Our magazine is always received with great enthusiasm. Our official board voted to increase the subscription from 200 to 300 copies. Our members appreciate this fine opportunity to improve our church."—*Mr. Glen A. Adams, Dalhart, Texas.*

"I want to thank you most sincerely for the beautiful and prompt job you did on the last issue of The First Methodist Church. Our church is greatly pleased."—*Rev. Geo. V. Herrick, Mattoon, Ill.*

"You have been doing fine work on our parish paper."—*A. H. Amundson, Opheim, Montana.*

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"The richness of your printing of our parish paper has aided in the renewal of many delinquent members to active worship and fellowship in our church."—*Rev. Herbert C. Hohman, Lancaster, Pa.*

"Your work continues on a very high level. We appreciate your prompt service."—*Rev. Wm. E. Cusworth, Painted Post, N. Y.*

"We are making new friends for our church through the publishing of The Friendly Visitor. We find it an excellent point of contact in our visitation work. Thank you for making such a paper possible."—*Rev. George K. White, Lincoln Park, Michigan.*

"Our people are more than pleased with The Harbor Lights. I want to thank you for doing a swell job on the last issue. One member in the 'church morgue' was mailed a copy as a last resort. The result was a phone call to the minister followed by a \$20.00 check. One never knows what good can be achieved until he publishes a parish paper."—*Harlan D. Morris, Wilmington, Calif.*

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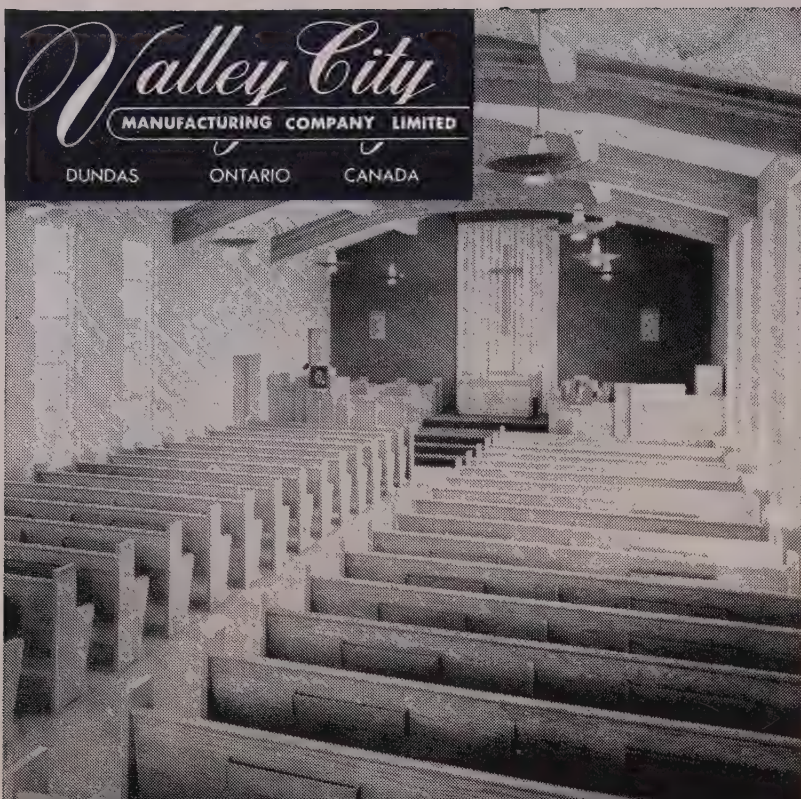
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have commented very favorably with regard to the spirit as well as the quality of the displays.

Second, marshaling man power in the congregation toward a very worthwhile series of projects brings into activity and constructive use the abilities of men not interested in other aspects of church work. It gives them a sense of usefulness and accomplishment, and the members of the Brotherhood get to know each other better by working together.

Third, the church yard has been made useful by these effective displays. They are always set back far enough from the boulevard so that the angle of vision is exceedingly wide and allows for a person to catch the theme and motif in one glance.

The cost of the displays has varied from \$25 in the case of the cross to \$300 for the Advent display in 1954. Erecting the portrait of Christ cost approximately \$125. Of course all the labor is donated by the men of the Brotherhood.

I do not think that outdoor displays should be used throughout the whole year. Three times in one year should be the maximum. In order to capture the attention of people it is necessary for a "time space" between. Then too, the appropriateness to the season and the element of novelty should always be considered.

In regard to using the same display more than once, Ascension has found this to be effective as long as there is a time lapse of a year or so. Then the novelty of the display has had a chance to come back. People have often asked, "When are you going to put up that portrait of Christ again? It's the most beautiful picture we have ever seen!"

What should be done with the church lawn during the major portion of the year? I feel that emphasis should then be placed on beautifying it through the means of landscaping and effectively lighting the church at night, so that the people of the community may know that the church is still "the light of the world."

Come to the Stable*

LaRue Allison Moore

Prelude: "O Holy Night" Adam

Processional: "O Come All Ye Faithful" Wade

Invocation:

The Little Town

Sextet: "Softly the Stars Were Shining" Torovsky

Reading: Let us go even unto Bethlehem, the city of David, by-passed by commerce, aloof on the road to nowhere. What ancient memories crowd your turrets this day! What ancient glory shines through the years! For though thou be least among the princes of Judah, out of thee has come forth the Savior; from thee there broke forth a new light which is enlightening the world.

Congregation: "O Little Town of Bethlehem" (verses 1 & 4) Redner
"Silent Night" (verses 1 & 3) Gruber

The Birth of Our Lord

Reading: In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. (Luke 2:1-5). The inn was filled. The homes of Bethlehem were crowded with relatives who had come for enrollment, but there was no place for the Christ child. Yes, there was a place—a stable and an empty manger. There they cradled him.

Cherub Choir: "Knock, Knock, Knock" William Grime

* As used in Front Royal Presbyterian Church, Front Royal, Virginia.

"Away in a Manger" Martin Luther
"The Animals' Christmas Carol" William Grime

Reading: The entrance to His place of birth

Was by a little door,
So humble all might find Him there,

The wise, the rich, the poor.

A little door, where cows had passed,

Opened to a King!

The Shepherds and the Wise Men bent

To see so fair a thing.

—Helen Slack Wickenden

The night the little Child was born

I wonder how it seemed

To lie in a hay-bright manger

With all His dreams undreamed.

Perhaps He felt how safe and warm

It was upon His mother's arm.

—Louise Ayres Garnett

Men's Chorus: "Lo, How a Rose" Praetorius

Sanctuary Choir: "Lullaby of the Christ Child" Phelps

Angels Tell of the Babe in the Stable

Congregation: "The First Noel" (verses 1 & 2) Traditional

Reading: There were angels watching from the skies. They saluted the child with a song of "Peace on earth; good will toward men." Over Bethlehem there shone a great light. The glory of the Lord shone round about. With the light there came a song from the singing of angels: "Ye shall find the babe wrapped in swaddling clothes and lying in a manger."

Sanctuary Choir: "Glory be to God in Heaven" Snow

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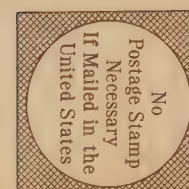
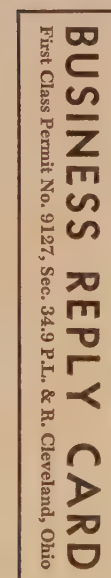
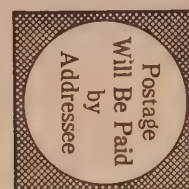
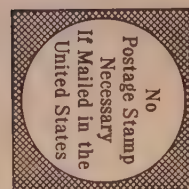
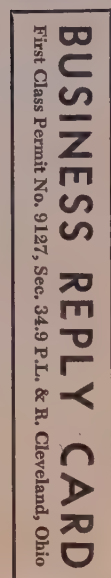
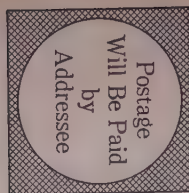
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Shepherds Come to the Stable

Reading: And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. They heard the angels' song, and they said, "Let us go and see this thing that has come to pass."

Sextet: "The Shepherds' Song" Protheroe

Congregation: "While Shepherds Watched Their Flocks" (verses 1 & 2) Handel

Wise Men Come to the Stable

Reading: Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men, saying: "Where is he that is born king of the Jews? For we have seen his star in the East and have come to worship him." And when they were come into the stable they saw the young child with Mary his mother and fell down and worshiped him.

I wonder how it seemed to Him
To have the Wise Men there,
Kneeling before His little feet
With frankincense and prayer.
Perhaps He but the closer pressed
His lips upon His mother's breast.

—Louise Ayres Garnett

Men's Chorus: "March of the Three Kings" Bizet-Smith

Reading: Who were the Wise Men in the long ago?

Not Herod, fearful lest he lose his throne;

Not Pharisees too proud to claim their own;

Not priests and scribes whose province was to know;

Not money-changers running to and fro;

But three who traveled, weary and alone,

With dauntless faith, because before them shone

The Star that led them to a manger low.

Who are the Wise Men now, when all is told?

Not men of science; not the great and strong;

Not those who wear a kingly diadem;

Not those whose eager hands pile high the gold;

But those amid the tumult and the throng

Who follow still the Star of Bethlehem.

—B. Y. Williams

Let Us Come to the Stable

Reading: Do you know what a stable is? It is a place where those animals who serve mankind go for rest. We have a stable which serves mankind even better—"Come unto me, all ye who labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light. . . . I am the door; if anyone enter by me, he will be saved, and will go in and out and find pasture. . . . I am the Way. . . . no one cometh but by me."

Do you know what a manger is? It is the place where animals who serve mankind are fed. We have a manger, and we can be fed there, for Jesus said, "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. . . . I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. . . . This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh."

Sanctuary Choir: "Christmas Symbol" Christianson

Reading: The angels came to the stable that night—they served as guides to those who were busy about their work. The shepherds came to the stable—men who were busy in humble tasks. The wise men came—men who spent their time in intellectual pursuits. Let us come, entering the door that our heavenly Father in love has offered us to enter, for rest. Let us do more, let us enter to feed upon the bread of life and to worship our Lord who came

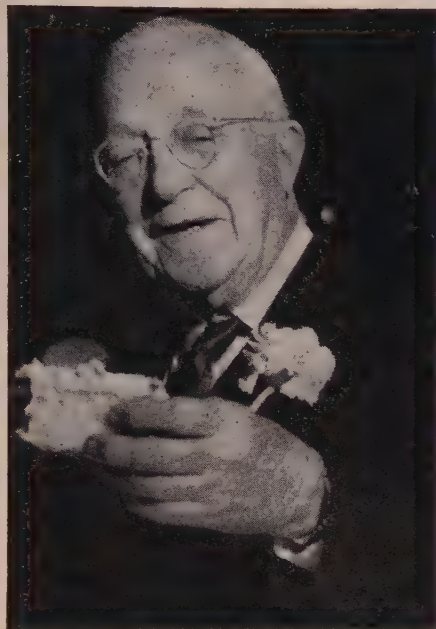
that we might serve and after serving come to such a place of humble restoration.

Sextet: "Come to the Stable" O'Hara

Sanctuary Choir: (with trombone) "Adore and Be Still" Gounod

Postlude: "Hallelujah Chorus" Handel

THE END



DEAN OF AMERICAN FUND RAISERS

Still active in supervising his farm in Brooke County, West Virginia and presiding at the board meetings of the Wells Organizations, Chicago, is the grand old man of American fund raising, F. Herbert Wells. Mr. Wells is credited as being the creator of modern fund raising methods. In 1904 he began his experiments with "team fund raising" which was to supplant the old method of "meeting shake-downs." In 1910 he formed a partnership with Charles Sumner Ward. He assisted Ward in the organization of the \$100,000,000 Red Cross Campaign in 1917 and in the United War Work Campaign of 1918, both of which played such a large part in World War I.

Taking two associates, these men formed the first fund-raising company. Wells succeeded Ward as president at the latter's death in 1929.

A delightful man to meet, a clear thinker in his field of activity and a loyal churchman, Mr. Wells has been called the man who made a philanthropist out of the common man. He is the father of Lewis G. Wells who now heads the largest fund raising agency serving churches throughout the English speaking world.

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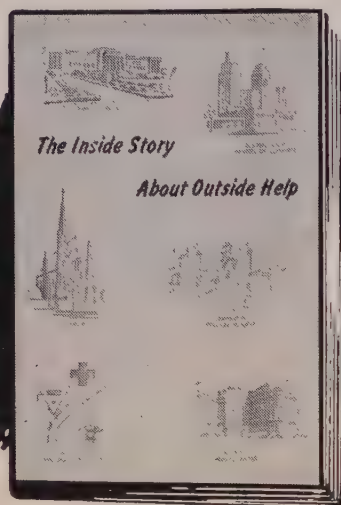


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The Church and Political Action

George Stoll, Sr.

A discussion of the role the Church could and should play in the political life of our country.

Working to serve institutions, laymen hear the word "politics." The sound is not pleasing. The association is not pleasant.

Committees studying institutions sometimes find a good official frustrated by politics. Occasionally good officials actually resign their jobs because politics prevent them from rendering the quality of service their sense of values demands.

"Keep it out of politics" usually means keep things on a better plane. Politics is a sort of blanket excuse or explanation for so many undesirable situations.

What is this thing we call politics? Webster defines it as "the science and art of government." It is the privilege presented to you and me by the heroes of American Revolution. They didn't like the way the British were handling their government so they dedicated their lives, their fortunes, and their sacred honor to hand over the responsibility of government to the American people. Many suffered untold hardships and wounds—some lost their lives that we might have this heritage.

Thrones had said men were unfit to govern themselves. Politics is our method of handling self-government in this proud land called America. Are we doing as good a job as could be expected?

An important job is to be done. The official in charge of the institution or any other governmental agency wants to select a good man for the job. But a note or a phone call from headquarters of the party in power, or from some state senator or representative or some other key

Mr. Stoll is Chairman of the Committee on Institutions of the Louisville Council of Churches. He was born in Louisville in 1887, graduated from Ohio Wesleyan in 1908 and became a shipping clerk in the oil industry. In 1943 he became president of the oil firm. He was selected layman of the year by the Washington Pilgrimage in 1953.



GEORGE STOLL, SR.

person, calls for him to employ someone related to a good friend of someone who helped elect the party or candidate. Political clubs are often made up largely of people having or wanting jobs for themselves or their relatives.

Is this any business of the Christian—the man supposed to be the salt, not only of the Church, but of the earth? Every now and then someone says, "If Christian people did their duty, politics wouldn't be so rotten." Jesus said, "Render unto Caesar the things that are Caesar's." American politics is the substitute for the rule of kings. It is the substitute for Caesar. It is representative government at work. Perhaps you have heard that the trouble with representative government is that it is representative.

Let's take a look at the problem. In order to avoid kings, we set up a plan of electing our officials. This calls for selections, nominations, and elections. It means keeping up the machinery of a party. Someone has to get up a ticket, select candidates, man the polls, poll the precincts, and get out the vote. The job usually heads up in a committee. I once asked a prominent member of

such a committee to lunch to talk with an inter-church secretary about the problem. He came. He said they would far rather have church people perform the services incident to running party machinery. But as a matter of practical operation they had to get it done.

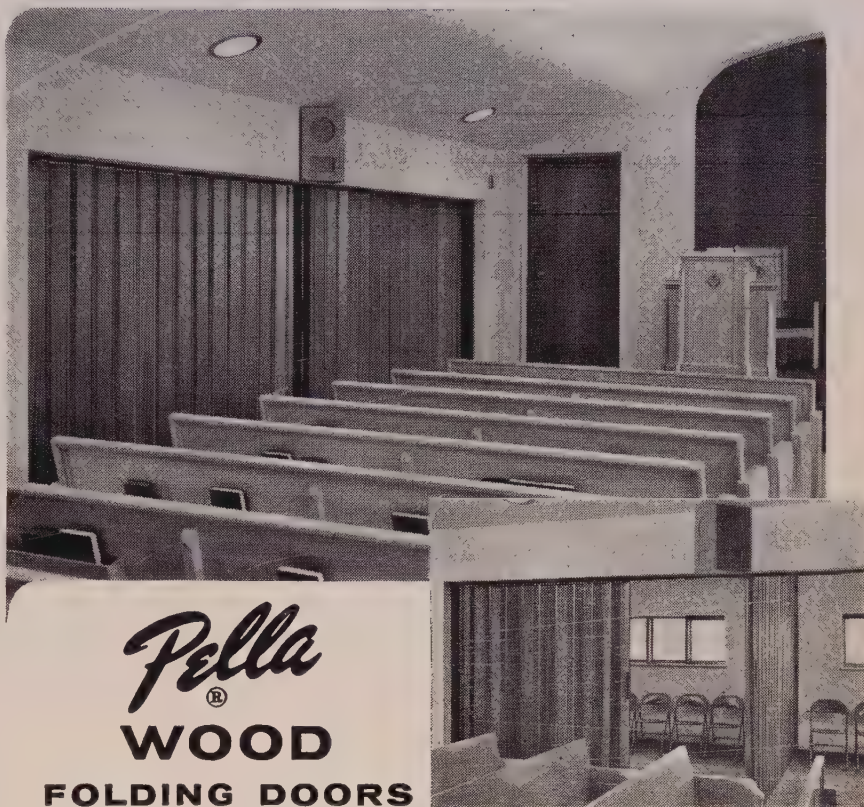
Let us suppose such a committee hired you to run the party. What would you do? Actually, a party secretary or political boss gets some prominent, outstanding men for the big-name jobs. But to do the job of electing, there are available people who expect favors in jobs or patronage. We the people aren't particularly good employers. And we do not want to bother to get out the vote. In fact, we are the vote which it is so hard to get out. So the political boss takes over. He has to offer some reward to the people who get out the vote. One wants patronage—which means if his candidate is elected, he will buy products from those who contribute money for party expense. To others he will give jobs.

What should be our program in the light of all this? How shall patriotism be manifested? Maybe the first thing we should do is to quit looking down on the political boss. He is doing the job; we are not doing it. He is doing the very job we the good people of the community ought to be doing. Nor should we belittle our elected officials or politicians. They, too, are doing a difficult job for us. What we as good citizens should do is to put up good men, let good men know we will support them, help them keep their position secure, and understand their problems.

Fortunately, there seems to be quite a move in this direction. Today's preachers do not seem so quick, as the well-meaning men of yesteryear, to condemn and belittle the politicians. They see that such a procedure causes good men to avoid seeking public office. In fact, we may look forward to a day when "knocking" as a means of seeking office may be as out-of-date as knocking is in the effort to sell merchandise.

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What then shall we do?

First, every citizen should try to be informed. The press would give us more facts and less color if it found the public sincerely seeking more facts and less color. We should study the issues and the records of men. We should poll the precincts, work in our party machinery, and man the polls at election time. We should recognize that, as Father Keller's book puts it, "Government is your business." Incidentally, that is a book many people should read. If our Catholic friends have a vision of better government of, by, and for the people, we should be glad and we should keep abreast of them in doing the job.

There are various approaches. We must expect to work persistently to make our America better. In some places a group gets together to boost a good ticket. Some good men give themselves patiently to work within the party. You and I can find a way to help things. "He that seeketh, findeth."

Christmas is Coming -- and Carols

(From page 10)

Wesleyan Latin professor (1904) gave us this American Christmas song.

Pastoral Offertory: Chantons, Bergies, Noue (Shepherds, Shake off your Drowsy Sleep).

The Besancon carol notes pretty mediaeval legends of bells, birds, flowers, and stars coming to new song and life at Jesus' birth.

***Dedication Hymn of the Magi:** (January 6, 1848) As They Offered Gifts Most Rare.

***Hymn:** I Heard the Bells on Christmas.

A Harvard professor wrote this in the darkening (1863) days of the Civil War.

Ballad of Custom: God Rest You Merry, Gentlemen.

Whether little Aaron Winthrop is chirping it for Silas Marner or waits infuriate Scrooge with it, English

novelists tell how much this song on Luke 2 means at yuletide.

***Dance Carol:** In Nativitate Domini Hymnus (1744) (O Come, All Ye Faithful).

Likely origin was in creche dancing instituted by Francis of Assisi at Greccio in 1224.

Nunc Dimittis: Luke 2:29-32 (1539 version).

Simeon's song in the *Great Bible* wording.

Carol of the Magi Postlude: Marche de Turenne (1250) (Three Kings March).

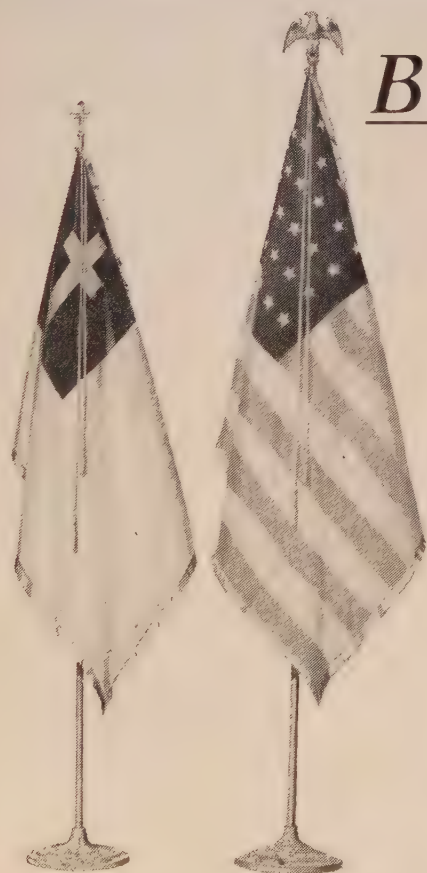
Often heard as Georges Bizet's prelude and farandole in a play set in Christmas Eve in Provence.

SERVICE NO. II

A service for the interchurch festival.

Processional: Christmas Ode (1821) Hail to the Lord's Anointed.

The English Moravian's versifying of Psalm 72 is pointed up by the Prince Edward Islander's *Salve Domini* (1909).



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*Hymn for Christmas Day: Hark! the Herald Angels Sing.

This hymn by a Methodist Anglican became popular after there was adapted to it in 1855 the melody of a German Jew who said, "it will never do to sacred words."

*Apostle's Creed

Prayer

Introduction

Prophecy: Isaiah 7:10-16.

Advent Carol: Veni Emmanuel (1150).

Wistful longing; plaintive, yet assured.

Carol of the Holy Night: O Little Town of Bethlehem (1868).

Prepared for a children's service by the rector and the organist of the Philadelphia Church of the Holy Trinity.

Hymn to the Virgin: Rosa Mystica (Lo! how a Rose Fair Bloming).

Adapted from a mediaeval Rhineland folksong harmonized in 1609.

Reading: Luke 2:8-14.

*Hymn: Peace on Earth (1846) (It Came Upon the Midnight Clear).

Written by Massachusetts Unitarians: the pastor in Wayland and the editor of *Musical World*.

Carol of the Virgin: The Seven Joys (1400).

This mnemonic song arose in 15th century France and England to teach facts about Jesus' life from birth to ascension.

*Doxology:

When He was first her Son,
good Lord,
And Happy may we be:
Praise Father, Son, and
Holy Ghost

Through all eternity!

Lullaby: Jesus, Jesus, Rest Yo' Head.

Song from folk in the southern Appalachians, our living ancestors.

*Carol of the Holy Night: Stille Nacht (1818) (Silent Night).

Composition of an Austrian curate and his organist, popularized by Tyrolean singers touring the United States a century ago.

Story: The Christmas Songs (Lynn Harold Hough's *The Little Old Lady*, 1917, pages 20-23).

Carol: Good Christian Men, Rejoice.

A mediaeval German song harmonized in 1918 by Canon Douglas of Denver cathedral—originally sung to the macaronic, *In Dulci Jubilo*.

*Pastoral: Westminster Carol (1300) Harken All! What Holy Singing.

A French carol named from its use by the Abbey choir.

Reading: Luke 2:15-20.

Pastoral: Come Ye All to Bethlehem (about 1000).

A Slovak carol from the Christian missionary invasion of Hungary.

*Dance: Adeste Fideles.

Benediction

Postlude: The Hallelujah Chorus (1741).

SOURCES

A large amount of congregational Christmas carol literature is found in most of the latest hymnaries. For many churches, the problem is how far from the congregation's present repertoire a given festival will go. A festival of choirs has a nearly

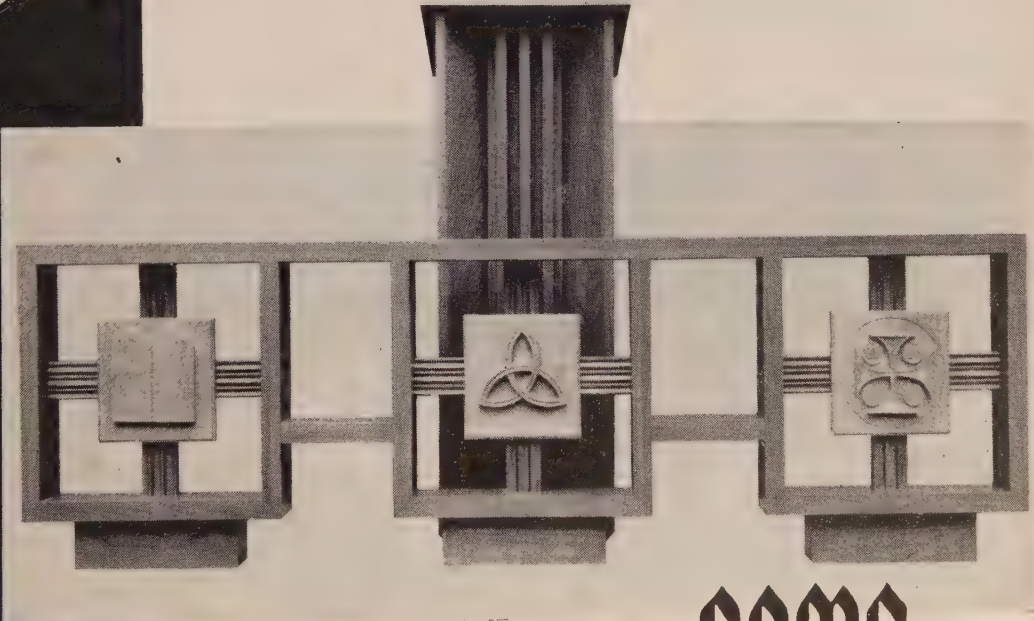
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inexhaustible supply of Christmas folk music and arrangements thereof, but they often remove the festival from the people who like the carols they already know.

The standard guide on all kinds of festivals is the newest bulletin of the Hymn Society of America, 287 Fourth Avenue, New York City 10; thirty-five cents. *The Oxford Book of Carols* from the Oxford University Press, 114 Fifth Avenue, New York City, is the pioneer collection with music, words, and annotations, and it has an inexpensive word edition for quantity to popularize their singing. Another tried-and-true collection in the lower price range is the Northwestern University's *Selected Hymns and Carols* with a "Commentary" bulletin by the late Canon C. Winfred Douglas. This is obtainable at 1422 Sherman Avenue, Evanston, Illinois.

A colored folder announcing a festival and containing such interpretative notes as may be desired, adds a memorable touch and enjoyment to the occasion. *In Dulci Jubilo* has been featured on numbers 864, 4881, and 5190 of the Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15. Especially appropriate for services including *God Rest You Merry, Gentlemen* or *The Boar's Head Carol*, was their picture on number 408 of Renaissance English carolers.

Publishing houses of the major denominations can supply wide choices in all materials for Christmas caroling.

UNIVERSAL BIBLE SUNDAY

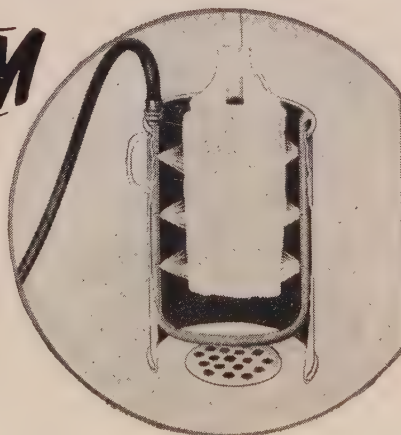
December 11 has been designated as Universal Bible Sunday this year, with the period from Thanksgiving to Christmas designated as Worldwide Bible Reading. The American Bible Society has made available at no cost a number of materials for use in connection with this period. Available are: bookmarks listing passages for daily reading; 17 x 22 inch two color posters; offering envelopes; and either printed bulletin inserts or printed bulletins with the inside pages left blank for you to print or mimeograph your order of service. For samples and instructions for ordering, write to: American Bible Society, 35 East Wacker Drive, Chicago 1, Illinois.

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"The blessings of a Ketchum-directed campaign are derived not alone from the money raised, but from the unity created and sustained after the campaign is over."

The Rev. J. Kenneth Cutler



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Pledged \$80,300

MIDDLE STREET BAPTIST CHURCH
Portsmouth, New Hampshire
The Rev. Gordon A. Gilbert, Minister

"Few believed when we started that we would attain this goal, for we are only an average-income church. Now we are sure that the professional know-how plus the unusually fine personality of the director you sent us were the combination that spelled glorious victory."

The Rev. Gordon A. Gilbert

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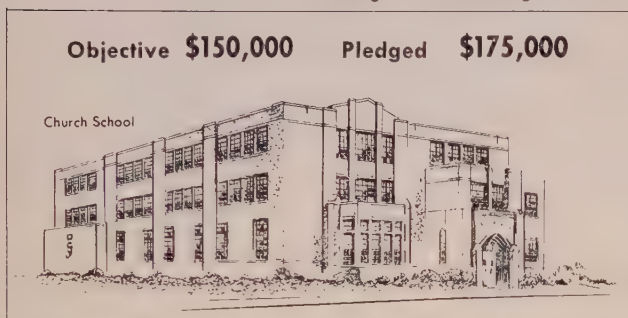
FIRST PRESBYTERIAN CHURCH
Latrobe, Pennsylvania

The Rev. William F. McClain, Minister

"Through the planning of your men, everyone worked together very well. It was due to the industry and diligence of the Ketchum representatives that this campaign was completed so very satisfactorily."

M. W. Saxman,— Chairman
Building and Fund-Raising Committee

Objective \$150,000 Pledged \$175,000



SALEM CHURCH, EVANGELICAL AND REFORMED
Tonawanda, New York

The Rev. Walter F. Hetzel, Minister

"Only with Ketchum know-how and their dynamic Christian spirit could we have come through such a unique and over-subscribed campaign. They helped our congregation catch the vision of what true giving means."

The Rev. Walter F. Hetzel

Objective \$65,000 Pledged \$67,000



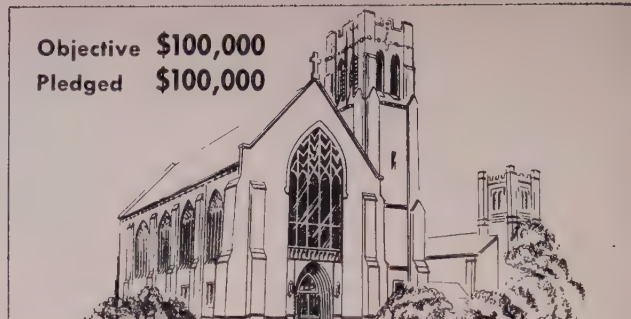
ST. JOHN LUTHERAN CHURCH
Petersburg, Ohio

The Rev. Edward F. Reeves, Pastor

"We feel that the major success of our campaign was not financial. Our church group is now much stronger and finer for having had this experience. I have never before witnessed such a spiritual experience. A fellowship was created that will never be forgotten."

The Rev. Edward F. Reeves

Objective \$100,000
Pledged \$100,000



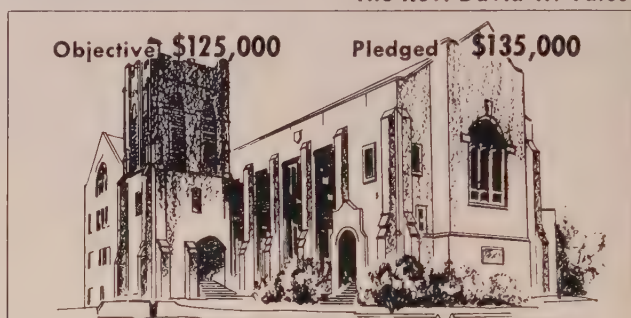
THE CHAPEL OF THE CROSS (Episcopal)
Chapel Hill, North Carolina

The Rev. David W. Yates, Rector

"We are deeply indebted to you for the indispensable role you played in our campaign's success. We came to have a respect and affection for your director for his naturalness, forthrightness, and genuine principles and devotion to the cause. You also held us all up to the high standards that the campaign demanded."

The Rev. David W. Yates

Objective \$125,000 Pledged \$135,000



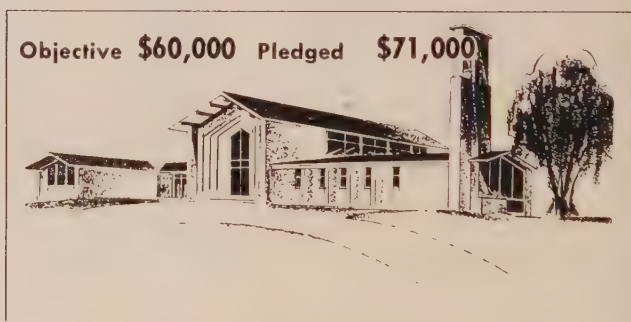
TRINITY METHODIST CHURCH
Fort Wayne, Indiana

The Rev. D. Charles Elson, Minister

"We are glad we chose Ketchum, Inc. because we had a well-directed professional campaign. I cannot praise your representative enough."

Bert L. Heller,— Chairman

Objective \$60,000 Pledged \$71,000



HAMPTON UNITED PRESBYTERIAN CHURCH
Gibsonia, Pennsylvania

The Rev. James G. McClelland, Minister

"The Ketchum director challenged us to do our best and offered us skilled know-how procedures to follow. The whole campaign had spiritual motives and the congregation has gained in enthusiasm for service."

The Rev. James G. McClelland

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Objective \$400,000 Pledged \$405,000



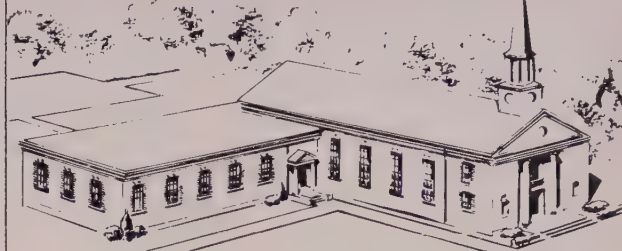
THE WEST SIDE PRESBYTERIAN CHURCH
Ridgewood, New Jersey

The Rev. Arthur Morris Hughes, D.D., Minister

"I cannot speak too highly of the work which your director did for us. I have been pleased to see the deep affection in which our men have held him. We are most happy over the results of the campaign."

The Rev. George L. Knight,— Assistant Minister

Objective \$100,000 Pledged \$111,000



FIRST PRESBYTERIAN CHURCH
Fredonia, New York

The Rev. David G. Buttrick, Minister

"Your organization played a most important part in the campaign and we are sure we could not have reached our goal without your help."

Andrew Pinkerton, Jr.,— General Chairman

Objective \$125,000 Pledged \$148,000



LITTLEFIELD BOULEVARD UNITED PRESBYTERIAN CHURCH
Dearborn, Michigan

The Rev. Samuel C. Weir, D.D., Minister

"I want to express appreciation of the splendid work done by your director. No one could possibly have given more time and energy to such a project. He commanded the respect and confidence of those most closely associated with him in the campaign."

The Rev. Samuel C. Weir, D.D.

Objective \$82,000 Pledged \$82,000



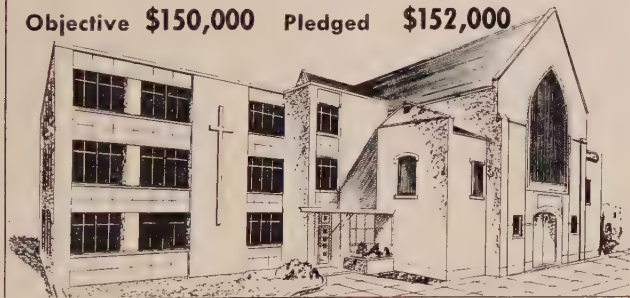
CHRIST'S LUTHERAN CHURCH
Pittsburgh, Pennsylvania

The Rev. Paul T. Rueckwald, Pastor

"Not only did we go over the top in attaining our goal, but the very excellent guidance and Christian spirit prevailing throughout the entire effort have left our congregation stronger and more spiritually confident than it ever was before."

The Rev. Paul T. Rueckwald

Objective \$150,000 Pledged \$152,000



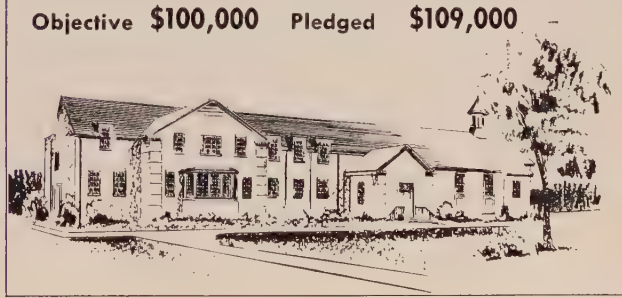
FIRST PRESBYTERIAN CHURCH
Cambridge, Ohio

The Rev. L. M. Swartz, Minister

"The Ketchum service was excellent and considerate. It was the basis of a successful campaign—in fact, we could not have conducted a successful campaign without the services of Ketchum, Inc."

S. Frank Isler,— General Chairman

Objective \$100,000 Pledged \$109,000



FIRST UNITED PRESBYTERIAN CHURCH
Detroit, Michigan

The Rev. Howard D. McCalmont, Minister

"Everyone spoke very highly of your accomplishments and felt that our campaign would not have been successful without your guidance and direction."

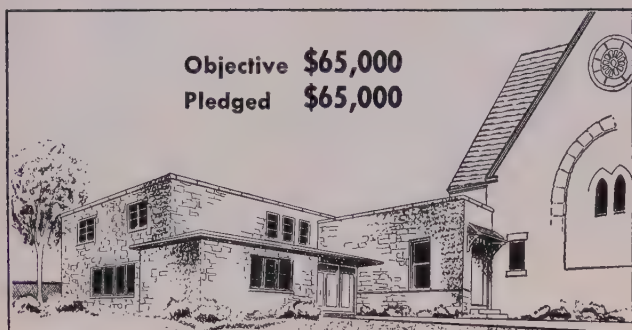
Carl Wildfong,— General Chairman

Continued on next page

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Objective \$65,000
Pledged \$65,000

FIRST UNITED PRESBYTERIAN CHURCH
Sewickley, Pennsylvania

The Rev. Kenneth White, Minister

"The Finance Committee is grateful to your fine organization for its leadership and guidance. Without your assistance, it is questionable if we could have approached this total."

James A. Purdie,— General Chairman



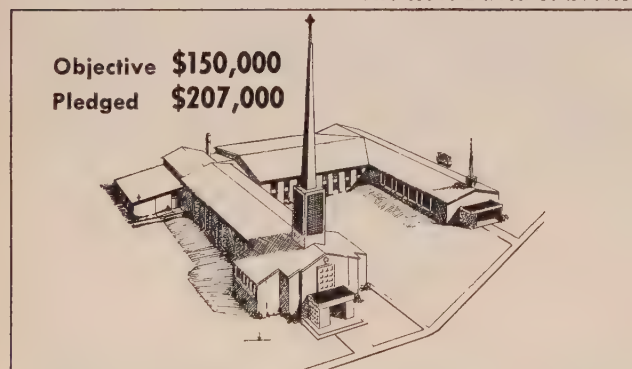
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Douglas F. Sherwin,— General Chairman

NOTE TO MINISTERS AND CHURCH OFFICERS:

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500 FIFTH AVENUE, NEW YORK 36, N.Y.
JOHNSTON BUILDING, CHARLOTTE 2, N.C.

The Promise in Christmas

(From page 18)

praised God, declaring glory on high and peace on earth.

This promise is priceless. But it is very difficult for people to accept. In other words, to form in men the mind of Christ is hard. People are ignorant and stupid. People are proud and selfish. People are swept off their feet by irrational forces. Is it any wonder that Christmas today comes to a world that is still pagan. And the promise is still undeveloped to its glorious capacity.

The greatest of problems—how to live—was worked out through the promise in Christmas. Why should Jesus be acclaimed the son of God, the supreme revelation of God's will? Because even from his birth the course of destiny began to turn toward holy living, and his life has lifted humanity out of darkness into light. God revealed himself as never before in the promise in Christmas.

"Every divine promise," says Salter, "is built upon four pillars: God's justice or holiness, which will not suffer him to deceive; his grace or goodness, which will not suffer him to forget; his truth, which will not suffer him to change; and his power, which makes him able to accomplish." Holiness—goodness—truth—power—the pillars of promise! Surely we can believe that the promise is coming true.

Now to consider, ever so briefly, each part of the promise in Christmas:

"Fear Not"

First, "fear not." What do people fear? Well, there is, as Pascal once pointed out, a virtuous fear which comes from faith, and there is a vicious fear that comes from doubt. People of good character fear to lose God. People of bad character fear to find him.

In the days of Caesar Augustus when the Judean decree for taxation was issued, there were fears of Roman oppression, fears of heavy taxation, fears of slavery, fears of invasion, fears of demons and evil spirits, fears of disease and poverty and suffering. If we Americans were

suddenly to have our homes, our education, our cars and airplanes and conveniences, our fearless and high-spirited manners, and our culture carried back to the days of Herod the Great, what a puny king he would be by comparison with any one of us. We would walk among ancient men as gods. How fearless we are today; and the Christian way has made the difference!

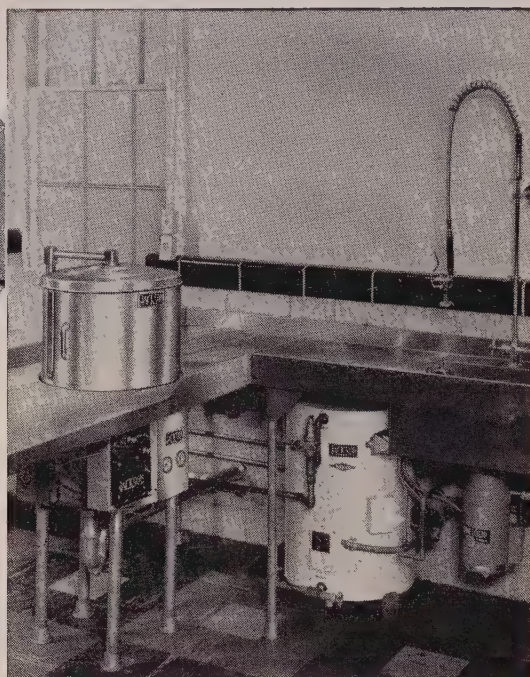
God's first promise in Christmas is

now well on the way to fulfillment, because Christ has the remedy for fear. It is faith. People can stand up and not crack up if they believe that God's way is best, that life has eternal meaning, that destiny will see the kingdom of love fulfilled, that men will find themselves by losing themselves in service for others. "There is no fear in love, but perfect love casts out fear." (I John 4:18a RSV)



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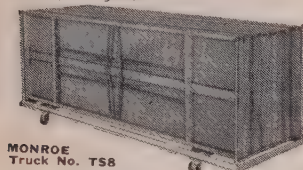
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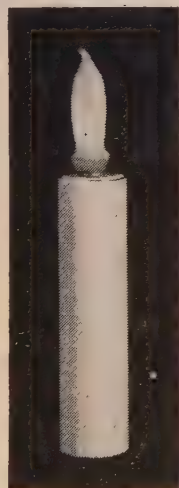
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"Great Joy"

The second promise is "tidings of great joy." Du Maurier has said that man is organized for pain and sorrow, but is not well equipped for joy. I doubt that, although there are some people who appear to easily talk and act the part of sorrow, but who are very awkward in the presence of joy. A workman once helping me install a firebrick lining for a furnace said as we started up the fire that would soon be white-hot, "I have a relative who is so sour he'd put out even that fire. He's so ornery and sad they don't even want him in hell. I guess that's why he lives so long without a friend in the world."

What a pity that great joy is not amply known by mankind—joy that is more divine than sorrow! Let us ask God to forgive us our trespasses and our sorrow. Let us seek the great joy in the promise in Christmas. Let us take these hints on where to find joy: First, to pursue joy is to lose it. Rather, as we do our best without thinking of joy—then, unsought, it fills our hearts. Second, believe that God is love, and that he is revealed in Jesus. Know God, and joy is yours. Third, believe that a human is of boundless worth in the eyes of God, and that we live best when we put forth effort for human improvement. Fourth, enjoy the lovely things of home, children, friends, and social life. Jesus urged his followers to enjoy life on earth.

"Our Saviour"

And the third promise is closely linked to the second, for the joy is in the birth of "our Saviour." The Messiah, the believer, the holy one—how men prayed for the coming of a Saviour. And here were the angels proclaiming the Messiah's birth, "Come and worship, worship Christ the newborn King." If we only wanted a Saviour as they did. If we desired with the consuming desire of ancient men, how we would work for him. To have a truly wonderful Christmas—we need to admit our need for a Saviour. We need to lay hold on the promise in Christmas so that it comes alive in us.

"Glory to God"

Fourthly, there is the promise and the declaration: "Glory to God in the highest." Are you able to make real the promise of glory to God? Glory is almost a forgotten experience. Certainly it is not a common experience. "Glory to God" should be a home experience.

Listen to the wrong way of glorifying God. Henry Hallam Tweedy described this in *Christmas at Babbitts*.

On Christmas eve they filled the house, some fifty guests all told,
(O little Lord of Christmas, were you left out in the cold?)

And ate and sang, played cards and danced till early morning light.
(O little Lord of Christmas, did they think of you that night?)

Next morning came the presents on a glittering Christmas tree.

(O little Lord of Christmas, was there any gift for thee?)

The dinner was a Roman feast, and how those guests did eat!

(O little Lord of Christmas, were you hungry in the street?)

Then came some teas, a movie, and at night the last revue.

(O little Lord of Christmas, what had these to do with you?)

By midnight all were tired and cross and tumbled into bed.

(O little Lord of Christmas, did they think that you were dead?)

They all woke up with headaches and no joy in work or play.

(O little Lord of Christmas, did they mark your birth that day?)

The love, the joy was good no doubt; the rest a pagan spree.

(O little Lord of Christmas, let us keep the day with thee!)

I believe we know the way we ought to glorify God—by gifts, by service, by kind words, by love. Let's not be Babbitts. Let's be Christians.

"Peace on Earth"

We come now to a promise which is very much in our thinking—"peace on earth." Some thinkers have been prone to stress that peace is not in outward events but is within the soul. They say, and rightly, that we may be in the midst of pain, death, and war; but we may still have peace if our wills are firm and our faith is secure.

No matter how much inner peace we have, we still devoutly wish for

the outer peace also. The prospect of atomic war is appalling. The promise of peace on earth is appealing. Let us therefore banish from ourselves and seek to restrain in others avarice, anger, ambition, envy, and pride. These are the enemies of peace. These destroy the promise in Christmas.

And if we lack soul peace, let us believe that the truly penitent can obtain forgiveness, healing, and peace. Let us accept Jesus as Paul admonishes us in Ephesians 2:14-16: "For he is our peace, who has made us both one, and has broken down

the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross . . ." (RSV)

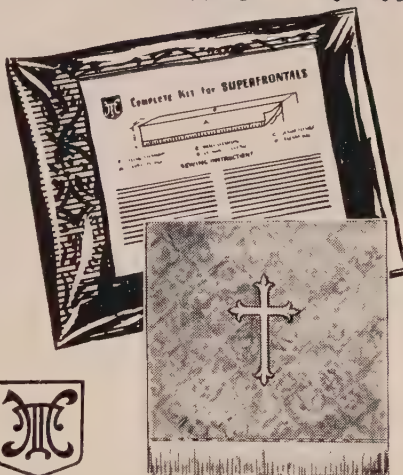
In the words of Jesus: "My peace I leave with you; my peace I give unto you. . . . Let not your hearts be troubled." Christmas made possible this wonderful promise of peace.

"Goodwill to Men"

And finally, the promise of "good-

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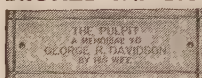
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will to men." The promise of the Christian way. Yes, if we have Jesus in our hearts we will live the Christian way and we will have hatred only of things that are wrong, but never hatred of people. Goodwill is a precious thing. We can not do business without it; we can not be happy without it. Goodwill is the charm of the Christian. It is the eternal promise in Christmas.

And now, in closing, when such promises are given us as the angels declared on the birthday of Jesus, what is our responsibility? In an old letter from the second century there comes to us an epistle to Diognetus. The unknown writer described the Christians of his day as people, "Who hold the world together." As we think it over, this is so. Christians saved the best through the Dark Ages. Christians unify and share the secrets that keep modern nations emerging and marching onward and upward. Christians have the perspective of the better day to come—the hope that holds the world together. Our responsibility, in appreciation for the promise in Christmas, is to "hold the world together."

How do we do this? Do you recall the legend of the Littlest Angel who was not permitted to join the angels who sang at the holy birth? Gathering an armful of star flowers he set out on an earthly journey and gave away his flowers to cheer those who were suffering. Then at last with no flowers left he arrived at the holy manger. And Mary consoled him and welcomed him and let his deeds show that he had brought peace and goodwill by his kindly cheer.

For centuries people have given of their best for Christ. They have been united at Christmas as at no other time in the year. They have heard the promise in Christmas and have believed. The wisdom of God gave us this sacred promise—our Saviour. As he gave for us, what will we give for him? The promise calls for fulfillment in us. Christmas must not be only a one-way gift.

Let us give Glory to God.
Let us make peace on earth.
Let us share goodwill to men.

Selected Short Sermons

by Earl Riney

Unfailing gratitude makes a human magnet out of a very common personality.

* * *

The spirit of God can dwell with many people when the rest of us cannot.

* * *

Christian gratitude keeps life from sagging because there is something underneath life.

* * *

Any fool can find fault but it takes a man with a great heart to discover the good in others and speak of that good.

* * *

Bearing one another's burdens is very different from bearing down on them.

* * *

It is not what you have in your pocket that makes you thankful but what you have in your heart.

* * *

How often we place the thing of major importance upon the side track while the secondary consideration goes thundering through on the main line.

* * *

We can praise our Heavenly Father that sorrows and disappointments are not meant to disfigure but to transform us.

* * *

There is a world beyond our physical existence into which we must enter with intelligence and appreciation if we are to live fully.

* * *

We will never have life taken in high seriousness by all people unless the best people repudiate shallow and superficial ways of living.

* * *

The doorway into the secret place of the Most High is always open to the hand of need, and at the knocking of that hand only.



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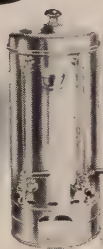
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NEW PRODUCTS for CHURCHES

Use the card on page 59 to obtain further information about New Products items.



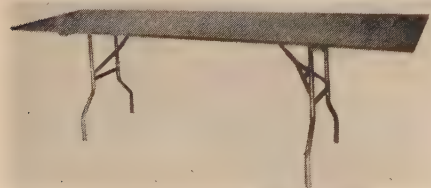
OUTDOOR NATIVITY SCENE

Especially designed for church lawns, this life-size nativity scene hand-painted in beautiful oil colors, has been created by Leonard Brynolf Johnson, manufacturer of outdoor Christmas displays. The lifelike figures are set off by the manger which is eight feet wide and 6 feet high. Two seven foot palm trees are included. Also provided is the night-lighting equipment for the entire setting. No. 11551.



CHURCH CRAFTS BROCHURE

A brochure illustrating the work of the Studios of George L. Payne is available without cost. The more than 100 illustrations, several of them in color, show stained glass windows, complete church interiors, chancel furnishings, metalware, church lighting fixtures, bells, carillons and chimes, and chapel furniture and furnishings. No. 11552.



FOLDING TABLE

The new Fleetwood folding table is being added to the line of banquet tables manufactured by the George E. Tomlinson Company. It is available

in both oblong and round styles and features a solid Appalachian hardwood top with hot lacquer finish. Four different oblong sizes range from 30 x 72 inches to 36 x 96 inches. No. 11553.



CREATIVE PLAYTHINGS

A 64-page catalog illustrating stacking furniture, indoor and outdoor play equipment, arithmetic tangibles, games, puzzles, records, books, and other items is offered at no cost by Creative Playthings Inc. The manufacturer has sought to make available the kinds of play and learning equipment that educators believe is best for the growing child and the group life of which he is part. No. 11554.



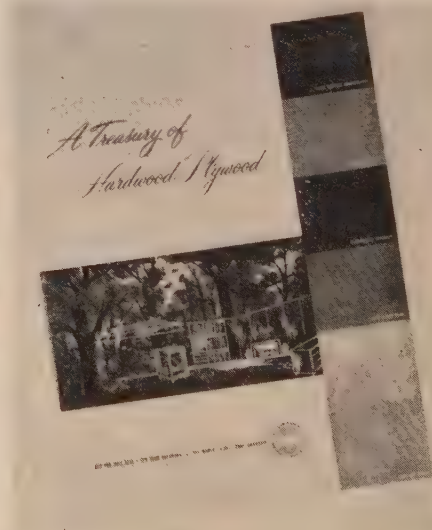
AUTO BUMPER EMBLEM

A reflective auto bumper emblem advocating church attendance is being produced exclusively for churches and civic organizations by the Minnesota Emblem Company. It is designed to function both as a safety device and as a stimulation to church attendance. It is applied to the bumper by a weatherproof adhesive on the back of the emblem. No. 11555.



FOLDING CHAIRS

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A 20-page booklet describing, illustrating, and explaining the possible uses of hardwood plywood is available from Hardwood Plywood Institute at no cost. Installation and finishing methods and specification instructions are also included. No. 11557.

(Turn to page 62)

The Light of the World

(From page 15)

Watchman, tell us of the night,
For the morning seems to dawn:
Traveler, darkness takes its flight,
Doubt and terror are withdrawn.
Watchman, let thy wonderings
cease;

Hie thee to thy quiet home:
Traveler, lo, the Prince of peace,
Lo, the Son of God is come.

MINISTER: And, lo, the star which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh.

II

BETHLEHEM BY CANDLE-LIGHT

READER: It was dusk when Joseph and Mary his betrothed came to the inn of Bethlehem. They were tired and dusty from travel. She was heavy with child and needed rest. The influx into Bethlehem had been heavy and earlier travelers had claimed the rooms in the inn. Already the late comers were being directed to the stable where they could have a roof over their heads. By starlight and taperlight, Joseph made a bed of straw for Mary. He sat down beside her as she awaited the birth of the child. The light was dim but hope was great. Into the crowded stable there came the child who was truly to become the light of the world.

THE CHILDREN'S HYMN: *Away in a Manger*—Martin Luther

Away in a manger,
No crib for a bed,
The little Lord Jesus
Laid down His sweet head.
The stars in the sky
Looked down where He lay
The little Lord Jesus
Asleep on the hay.
The cattle are lowing,
The Baby awakes,

But little Lord Jesus,
No crying He makes.
I love thee, Lord Jesus
Look down from the sky,
And stay by my cradle,
Till morning is nigh.

READER: And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And the angel of the Lord came upon them and the glory of the Lord shone round about them. And the angel said unto them, "Fear not, for, behold, I bring good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord."

III

UNDER TEMPLE CANDLE-LIGHT

READER: Eight days after birth each Jewish boy baby was to be presented for circumcision. So Joseph and Mary made the brief journey from Bethlehem to the Temple in Jerusalem. There were many devout men and women in and about the temple. One of these was an aged man named Simeon. In some way it had been revealed to him that he should not see death until he had seen the Lord's Christ. Patiently he had waited through the months. Each male child brought to the temple interested him. When Joseph and Mary brought their child some strange spirit prompted him. He asked to take the child in his arms. He blessed him. Then he lifted his eyes toward heaven and said: "Lord now lettest thy servant depart in peace. For mine eyes have seen thy salvation. A light to lighten the gentiles and the glory of thy people Israel."

CONGREGATION: *O Come All Ye Faithful*—17th Century Latin Hymn

O come all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem:

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Cleveland 15, Ohio

Come and behold him born the king
of angels.

Sing, choirs of angels, sing in exul-
tation,
O sing, all ye citizens of heaven
above;
Glory to God all glory in the high-
est.

Yea, Lord, we greet thee, born this
happy morning,
O Jesus to thee, be all glory given;
Word of the Father, now in flesh ap-
pearing.

Chorus

O come let us adore him,
O come let us adore him.
O come let us adore him,
Christ the Lord

READER: Joseph and the mother
marveled at the things which were
spoken of him. And Simeon blessed
them and said: "Behold this child
is set for the fall and rising of many
in Israel; and for a sign which shall
be spoken against. Yea, a sword
shall pierce through thy own soul
also, that the thoughts of many
hearts shall be revealed.

IV

THE LIGHT OF THE WORLD

CONGREGATION: *Thou Didst
Leave Thy Crown*—Elizabeth Steele
Elliott

Thou didst leave thy throne and thy
kingly crown,
When thou camest on earth of
me;
But in Bethlehem's home was found
no room
For thy holy Nativity.
O come to my heart Lord Jesus
There is room in my heart for
thee.

Heaven's arches rang when the an-
gels sang,
Proclaiming thy royal degree;
But in lowly birth thou didst come
to earth,
And in great humility.
O come to my heart Lord Jesus,
There is room in my heart for
thee.

Thou cam'st, with the living word
That should set thy people free;
But with mocking scorn, and with
crown of thorn,
They bore thee to Calvary.
O come to my heart Lord Jesus,
There is room in my heart for
thee.

When heaven's arches ring and her
choir shall sing

At thy coming in victory
Let thy voice call me home, saying,
"Yet there is room,
There is room at my side for
thee!"
And my heart shall rejoice Lord
Jesus
When thou camest and callest
for me.

READER: Some years have passed
since that birth in the stable of Je-
sus the Christ. He has grown to ma-
turity and has experienced some of
the heartbreaking experiences pro-
phesied by Simeon.

He came to his own, and his own
received him not. But as many as
received him, to them he gave the
power to become the sons of God,
even to them that believe on his
name.

There came a man sent from God,
whose name was John. The same
came for a witness, to bear witness
of the light that all men through
him might believe. He was not the
light but sent to bear witness of the
light.

Then spake Jesus unto them say-
ing, I am the light of the world; he
that followeth me shall not walk in
darkness, but shall have the light of
life.

V

CHILDREN OF THE LIGHT

READER: We who call ourselves
Christians are the inheritors of that
light. Remember that our Lord not
alone said, "I am the light of the
world," but he also said, "Ye are
the light of the world." In the dim-
ness of our candlelight, let us re-
new our own consecration to the
babe of Bethlehem, and also, to the
Christ of maturity. May we find that
vision to interpret our achievements
and our disappointments, our health
and our illnesses, our spiritual weak-
nesses and our strengths as he un-
derstood his own experiences.

The Ceremony of Candle Lighting

*At this point the ushers come to
the altar with their unlighted can-
dles. The minister greets them with
a lighted candle in his hands. From
his candle they light theirs. Then
they pass through the church giv-
ing light to ushers. Worshipers will*

rise for the lighting of their candles and remain standing through the singing of the hymn and the benediction. Candles should be snuffed and the lights of the church returned as the final hymn is started.

CONGREGATIONAL PRAYER:

(In Unison) Almighty God, father of our Lord Jesus Christ, be with us in this Christmas season. Bring joy to our hearts as we welcome the babe of Bethlehem. At the same time give us the understanding of the life of the babe grown to physical maturity. As we shared in his joyful birth, so may we share in his sufferings when men reviled him; and saw all manner of evil in him. May we be conscious as we face the Christian responsibilities of our own lives that they must not alone be lived in the happy spirit of Christmas but in the serious reality of citizens of the Kingdom of God. May we not alone carry candles to illumine the stable but bear the light to build the faith of the world of today. Above all else, help us to

see Jesus Christ the light giver to a sinful world.

HYMN OF CONSECRATION: *We Would See Jesus*—J. Edgar Park

We would see Jesus, lo! His star is shining
Above the stable while the angels sing;
There in a manger on the hay reclining,
Haste, let us lay our gifts before the King.

We would see Jesus, Mary's son most holy,
Light of the village life from day to day;
Shining revealed through every task most lowly,
The Christ of God, the Life, the Truth, the Way.

We would see Jesus, in his work of healing,
With all the listening people gathered round;
While birds and flowers and sky above are preaching,
The blessedness which simple trust has found.

We would see Jesus in his work of healing,

At eventide before the sun was set;
Divine and human in his deep revealing,
Of God and man in loving service met.

We would see Jesus in the early morning
Still as of old, he calleth, "Follow me."
Let us arise, all meaner service scorning,
Lord we are thine, we give ourselves to thee.

THE BENEDICTION: Now unto the Christ who was born under the light of a shining star, lighted the highways of Palestine with his radiant face, and has become for humanity the Light of the World, be all honor and glory. World without end. Amen.

ORGAN POSTLUDE: Overture to the Messiah—Handel

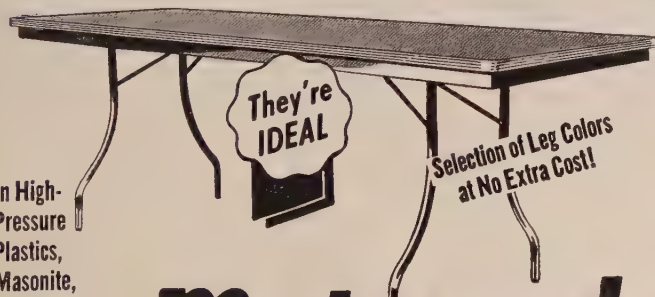
During the singing of the last hymn the lights of the church should gradually be illumined until at the conclusion of the selection the room is fully lighted.



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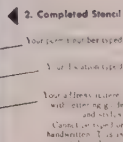
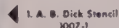
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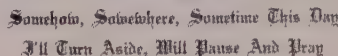
(From page 58)



A new stencil form to mimeograph business reply cards simply and economically was announced by A. B. Dick Company. The usual form of a reply card is already impressed on the stencil. The user types in the permit number and letters in the return address. A permit, for which no charge is made, must be obtained from the post office. Churches will find these economical to use in securing reservations for banquets etc., for the postage cost of 3c each is paid only on the cards returned. No. 11558.



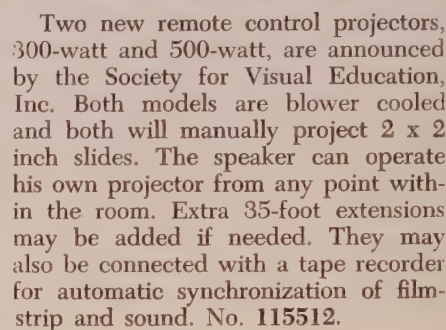
Above is only one of many contemporary designs executed in bronze which can be furnished by Michigan Church Supply Company. They are available in rich gilt, satin bronze, or rose bronze finish. Many are available in combination with different selections of wood. They can be furnished in complete matched sets, including vases, candelabra, lecterns, and all other necessary pieces for altar and chancel. No. 11559.



There have been many reproductions of Albrecht Durer's famous "Praying Hands." None of these has been more beautifully presented than the recent imprinting of the picture, in color, on a glistening white tile. The six inch square tile has the hands in sepia and blue, with an appropriate verse which gives an invitation to daily prayer. In bedroom, kitchen, or office, it will daily bring its message of hope. It will make an excellent Christmas gift for one who is sensitive to the appeal of beauty. No. 115510.



An announcement of a new electronic carillon, the Flemish Master, is made by Stromberg-Carlson, the manufacturer. With 25 rectangular tone bars, it has a range of two full octaves. It can be played from its own keyboard or connected with the organ console and played from the same keyboard. It can also be played automatically by a clock and player mechanism. Rolls similar to those used for player pianos provide a wide selection of hymns and familiar classics. The 100 pound cabinet is 31" long, 37" high, and 13" deep, and can be either wall or floor mounted. No. 115511.



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A 24-page booklet entitled *How to Care for Your Floors* is available without charge from S. C. Johnson & Son, Inc., maker of Johnson Wax. This booklet gives long-range and day-to-day maintenance programs for all types of floors. There is also a section on suggested treatments for some of the most common floor failures such as loose tiles, yellowing, lack of water resistance, blooming and tackiness. No. 115513.

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Religion in the British Isles

(From page 16)

"The matter is constantly being given thought and attention by responsible churchmen and it is not thought that the particular method which you favour would be likely to further the cause of peace which we all desire to see strengthened."

The Jubilee of the Baptist World Alliance

The Baptist denomination of Great Britain excelled itself in the hospitality and opportunity it af-

forded to Baptists from overseas in celebration of the 50th anniversary of their World Alliance. The meetings and occasions of gathering were thronged with an enthusiastic multitude and a great thrill of inspiration passed through all. Especially cheering was it to see the warm fraternity of black and white humanity in these meetings—a pleasing example of the unifying grace of God in his gospel.

The Methodist Conference

This year the presidency of Methodism has fallen to one who

might be described as the most famous Methodist of our generation, Dr. Leslie Weatherhead, who nevertheless is the minister of the most famous Congregational church of the world—The City Temple of London. Here below is a message from the new president to Methodists, culled from the *Methodist Recorder*:

At the opening of the new Connexional Year the president of the conference (the Rev. Dr. Leslie D. Weatherhead) sends, through the *Methodist Recorder*, his affectionate greetings to the Methodist people everywhere, and goes on to say:

That he was deeply touched by the friendliness and tolerance of the recent conference and that he sensed in it, in spite of varying views, a spirit of fellowship which points to the sound spiritual health of our church as a whole.

That he values more than he can say the many letters from all over the country assuring him of the supporting prayers of the Methodist people, and that he is relying on them to see him through his year of office.

That he would like the Methodist people continually to remember in prayer the proposed discussions with authorities of the Anglican Church.

That he would like every minister, as he begins his new Methodist year, to make sure that in the church or churches for which he is responsible, there is at least one fellowship group or class meeting, composed of people who possess an attractive and heart-warming brand of spiritual experience. Sometimes our evangelism brings people into a church, but they find there a chilly and disappointing atmosphere which quickly withers the tender plant of their new experience. Disillusionment follows and they drift away.

A new convert should find in every church a group of people, united in love and prayer and friendliness, who would welcome the newcomer and make him feel, "This is what I was looking for," "This is real Christianity," "This is the way to the joy I am seeking."

It is terrible to think that some people are won to Christ, and then frozen out of his Church by pseudo members.

Unless we have such groups in our churches, even a revival will be killed at its inception.

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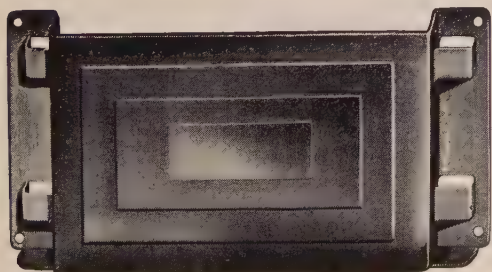


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of generous American gifts, the oldest Congregational (Independent) Fellowship in the world, dating from 1592 and the infamous Clink Prison, and which gave a group of Pilgrims to the Mayflower, was housed in a new church in Southwark, London, and styled The Pilgrim Fathers' Memorial Church.

In 1940 that church was destroyed by enemy action. On October 29th foundation stones were laid for a new church building. In preparation for this the tradition of the Pilgrims and the Mayflower has been fastened more publicly on the Borough of Southwark by the transformation of an old dissenters' burial ground into a delightful garden of rest and called The Mayflower Garden. The trustees of the Pilgrim Memorial Church contributed a fine center-piece to the garden in memory of those of the Pilgrims who came from the Southwark church. Featured on this is a handsome replica of the gallant ship—the Mayflower. On September 10th, the Pilgrim Church was allowed to hold a garden party in this garden, and on September 12th the Annual Pilgrim Fathers' Festival Sermon was preached in the local Welsh Congregational Church by Martin T. Shepherd of Christ Church, Westminster, a former chairman of the London Congregational Union.

Any friends desirous of helping this memorial church to the Pilgrims to rise again should address their letters to The Warden, The Pilgrims Church House, 65 Great Dover Street, London, S.E.1, England.

An Interesting Evangelistic Effort

The Order of Christian Witness, initiated by Dr. Donald O. Soper, of the West London Methodist Mission, is showing an interesting and valuable alternative method to that associated with Dr. Billy Graham as the following report shows:

The Assistant Bishop of Worcester (Rt. Rev. C. E. Stuart) commissioned the campaigners at the opening rally of the major campaign this year of the Order of Christian Witness (Inaugurated in 1946 at Kingsway Hall, London). Two hundred young people, of all walks of life,

from all parts of Britain, and from most Protestant denominations, assembled on August 20 with 300 local church supporters, at the Guild Hall, Worcester. The chairman was the Mayor of Worcester, and speakers included the Mayor of Droitwich, Canon A. H. G. Clinch and W. Russell Shearer (Chairman of the Birmingham Methodist District). Dr. Donald Soper introduced two campaigners who testified to the discovery of Christ's power in their lives.

On Sunday the campaigners took part in services in many churches. In Worcester Cathedral Dr. Soper spoke of the world-wide ferment of religious interest, not yet a revival, which Christians must arouse to a burning desire and longing for God. Dr. Soper also spoke at Pump Street Methodist and Angel Street Congregational churches. Stephen Hopkinson, Guild Vicar of St. Mary Woolnoth, preached at St. Clement's and Claines Parish churches. An open-air forum at North Quay at 8 p.m. attracted about 300.

Following the pattern of previous campaigns, O.C.W. campaigners lived in "families" on church premises, each with a commandant, quartermaster, and cook. Nine commandants were responsible for activities in their own areas. Monday was spent mainly in house-to-house visiting and meetings in factory and office canteens to publicize the campaign. It proved very difficult to find sites suitable for open-air speaking, and commandants had to seize chances whenever a crowd might be drawn.

Y.M.C.A. 100 Years Old

S. Knox Cunningham, M.D., in the *Christian World*, London, on the Y.M.C.A. centenary conference in Paris, in August, writes thus:

During the past century the Young Men's Christian Association—at first British and European and now worldwide—has pioneered much commendable even startling work, but also has evolved forms of partnership which are both new and effective. The spirit of such partnership was summed up early in the movement's history when ninety-nine very young men from Y.M.C.A.'s in seven countries, meeting for the first time in Paris, drew up the Paris Basis, the heart of which is contained in the sentence: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the holy scriptures, desire to be his disciples in their faith and in their life and to

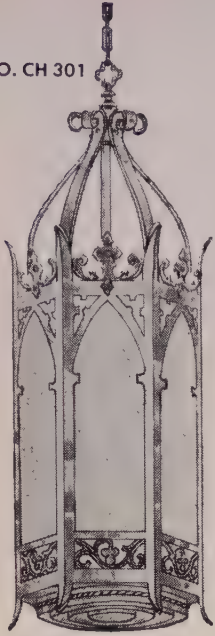
associate their efforts for the extension of his kingdom amongst young men." This historic interdenominational statement was supplemented by the further principle that "any difference of opinion on other subjects, however important in themselves but not embraced by the specific designs of the associations, shall not interfere with the harmonious relations of the confederated societies.

The date was on August 22, 1855. It was therefore fitting that after a century of evangelism and service in this spirit some 6,000 representatives of Y.M.C.A.'s in some seventy countries should have met this August in Paris and have come to the unanimous conclusion that this conception of partnership had stood the test of time and would bring the movement forward into its second century. With zest and faith they have set themselves to new tasks of evangelism, personal discipleship and ecumenical service, aptly expressed in the terms of a striking declaration which was enthusiastically adopted at a joint meeting of all the five centennial conferences and which truly reflects their spirit and work.

So the movement goes into its second century as a World Alliance—with a 37-year-old Liberian, Charles D. Sherman, as its new president, and many younger members ready to take responsibility in the World Council as well as in local service. The Y.M.C.A. pattern of partnership, basically constant, will yet find in the future new ways of expressing the faith of its founders.

FAMILY FILMS "ANSWER" DEPARTMENT

A new department formed for the purpose of aiding church workers with helpful information on audio-visual problems has been established by Family Films. While most problems can be answered at the local level, this Answer Department will become an added resource on specialized problems. Services may be obtained without obligation from Answer Department, Family Films, Inc., 1364 N. Van Ness Ave., Hollywood 28, California.



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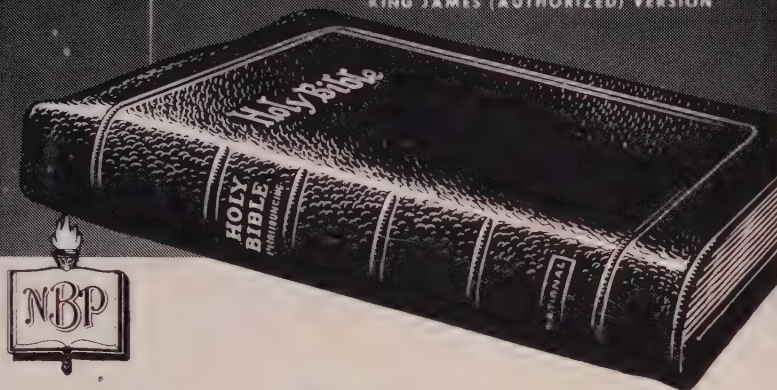
(From page 14)

December with its glad festival of the divine word made flesh in our Lord Jesus Christ. Indeed with this month's last Sunday, Advent begins, the season of expectation and preparation for him who is both ancient of days and eternally the "young prince of glory." In his serious and needed study of the Church (*The Strangeness of the Church* Doubleday & Company, Inc.) published a few months ago, Daniel Jenkins of England reminded us that "the fundamental meaning (of the word) is God's speech to man, what God says when he addresses man. This is 'the word of the Lord' which came to the prophet. It is summed up in Jesus Christ, God's decisive word." (Recall the first chapter of the Gospel of John.) Mr. Jenkins then discusses how the word of God comes to us through our scriptures, and then properly "lays it on the line" that because God's word is living "it does not remain incarcerated within the pages of scripture or in the past history of the Church. Jesus Christ in the spirit speaks to his people now." When we wait with others upon the living Lord in the mysterious activity we call worship, then as a Church we hear the word of God by which the Church lives. For the four Sundays in Advent we might preach a series on "How the Word Gets Through", (1) in the prophets, (2) in the sacraments (many churches have the Lord's Supper on December's first Sunday, while others provide Holy Communion every Sunday), (3) in the Bible (the third Sunday in Advent is designated Universal Bible Sunday by our National Council of Churches), (4) in our Lord Jesus "who came as at this time." We might find ourselves toiling more strenuously as we try to communicate understandably and vividly the Christian belief concerning God's revelation and supreme incarnation. But no one, least of all our Lord, ever promised that his service would be easy. And our people might find Christmas much more

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than our superficial celebrations indicate. Who knows? Giving God and his people the best we can, his spirit may use our poor best to lead them into the presence of one whom children, shepherds, angels, and wise men of every age, worship and adore.

SERMON SEEDS

I. *Skyhooks Monday through Friday.* Text: Ephesians 2:4-6. Note J. B. Phillips translation in *Letters to Young Churches*, The Macmillan Co. "But even though we were dead in our sins God was so rich in mercy that He gave us the very life of Christ (for it is, remember, by grace and not by achievement that you are saved), and has lifted us right out of the old life to take our place with Him in Christ in the heavens."

(1) Skyhooks are in widespread demand. The June issue of *Harvard Review of Business* featured a thoughtful article by the assistant to the president of Standard Oil of Ohio. In this essay, originally a paper read before a philosophical club, Mr. Ohmann reiterates the plea that skyhooks—an abiding faith around which personality and the common life can be integrated and given meaning—must be found not for weekends only, but for Mondays through Fridays. Supporting his contention that this represents the intensified search of modern man, he cites the unparalleled interest in religion, at least in the western world. Six out of ten Americans are affiliated with some Christian Church. (Parson asks, "Where are they all hiding?") You could cite other expressions of this demand.

(2) Something better than spiritual values are offered in Christian faith and experience. God offers skyhooks through his self-revelation and self-giving in Christ. So the genius who gave us the Ephesian letter startlingly declares, God gave us, and gives us, "the very life of Christ . . . and has lifted us right out of the old life to take our place with Him in Christ in the heavens." You may helpfully rescue this phrase from pious rhetoric, showing your hearers

(Turn to page 71)



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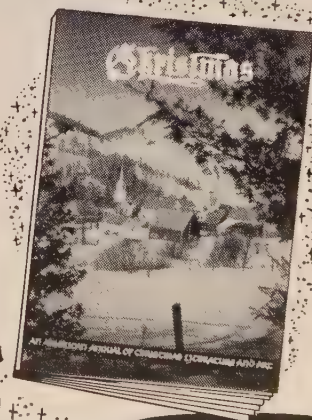
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O Christ, the Lord of hill and plain
O'er which our traffic runs amain
By mountain pass or valley low;
Wherever, Lord, thy brethren go,
Protect them by thy guarding hand
From every peril on the land.

O Spirit, whom the Father sent
To spread abroad the firmament;
O Wind of heaven, by thy might
Save all who dare the eagle's flight,
And keep them by thy watchful care
From every peril in the air.

O Trinity of love and power,
Our brethren shield in danger's hour;
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Priming the Preacher's Pump

(From page 69)

that such heavenly places may be known now and not in some post-mortem period.

(3) Name three skyhooks! (a) A great faith to believe in (not a process in history; not a romantic set of self-help propositions, but the Christian creed). (b) An eternal society to belong to: "in Christ" means at least all that we mean by the living Church, his body. As Pauline teaching stresses, the Church is the resurrection society, despite its sinning and frailty. See Canon Wedel's forceful exposition of this passage in *The Interpreter's Bible*.

(4) The supreme cause to work for. God's kingdom here and now, hereafter and forever, intimately and inwardly personal and yet inevitably and redemptively social—is this cause. Primarily God's gift to us, we must also work with him for its fulfilment, since it is the rule of righteous, fatherly love in every human relationship.

(5) Specific if elementary suggestions as to how these skyhooks may be brought into office, factory, shop, and school, Mondays through Fridays. (a) By living the life "in Christ" by our intelligent, ministrant Christian love to fellow-workers; (b) by participation in such enterprises devoted to more abundant life of all involved in the Monday through Friday operations as may be indicated to the Christian; (c) by intercessory prayer daily for all engaged with us.

II. *How Can You Tell?* "That man?" said one to his acquaintance, "He's a Christian and really works at it." "So?" responded the other, "How can you tell?" How can we? See I Thessalonians 2:9-12, and the exegesis and exposition in Volume II, *The Interpreter's Bible*. Paul is dogmatic about the nature of a Christian's character. He "leads a life worthy of God, who calls you into his own kingdom and glory." (I Thessalonians 2:12). (Note that you could make a different approach if this text "finds" you by asking

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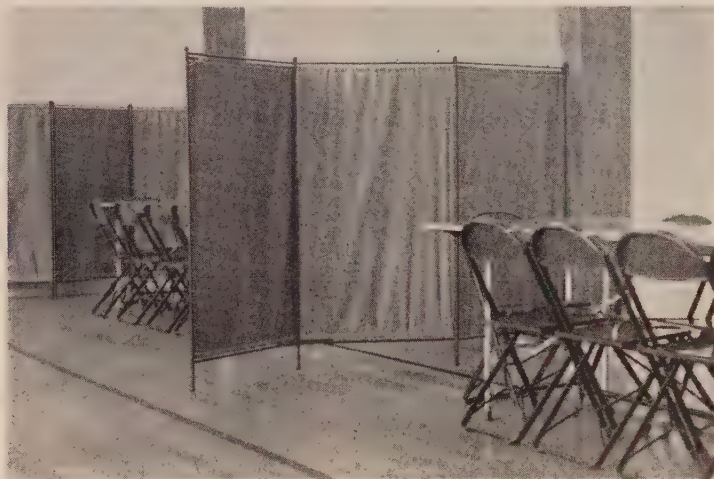
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and answering, "What is the Christian objective? What are we trying to accomplish by all this faith, worship, fellowship and service?") God came uniquely in his son Jesus Christ that we might know what godlike living is, and by his help move near it.

(1) A Christian is one who is Christlike. This sounds pious and easy; it is neither. We become like that with which we habitually live. "To me to live is Christ." His kind of living requires superhuman resource to attain. "To lead a life worthy of God" means what—in the family, in the job, in the community, in the Church?

(2) A Christian is one who accepts an impossible task, to continue Christ's witness, ministry, dying and resurrection within the community of the spirit. As God sent Jesus, so Jesus sends us to proclaim the truth, to heal men's minds and bodies, to liberate the captive souls, to capture every lost province of God's empire of love for him. (See John 17:18).

(3) A Christian is one who finds Christ's kind of personality not unattainable, and the service of his cause not only possible but thrilling and increasingly satisfying because he lives in companionship with God himself. Here a few simple words of personal testimony as to how this friendship becomes more vivid and constant would be of immense help to someone in your congregation.

III. *Everyman's Book-of-the-Month Club* (for the third Sunday in Advent—Bible Sunday—or any Sunday). Does someone sigh, "Not that!" How many book clubs are there? But we need to be active members of the Book-of-the-Ages Club. Some 30 years ago the salvage ship Artiglio was working over the sunken ship Egypt. Object: gold. As the seekers cleared away debris and mud from the bullion room a strange object came to light. It looked like part of an old book. Washed and dried topside, a printed page appeared. Those who read English knew what it was: part of the Bible. Actually the story of David and Jonathan. They had begun to find treasure and their first

discovery was a fragment of the book of God. Modern parable. Men think the Bible outlived its usefulness, then searching for treasure by which to live, amid the debris of so much sunk by planetary storms, they uncover the Bible and rediscover its worth.

(1) Why a Bible book club? See apostolic answer in Romans 15:4, for (a) instruction; (b) steadfastness; (c) encouragement; (d) hope. These textual divisions may provide enough pegs for your thought and words in one sermon; (2) If not, you could proceed to how shall we be members of this club; how shall the Bible come alive for us, and be indeed the transmitter of the word of God? (a) Read the Bible regularly, which means daily. Even at the sacrifice of one less quarter hour of sleep in the morning, or one TV film less at night! (b) Read honestly. Try to find out what the passage means—preferably the entire book we are reading, then the passage selected from it. What did the writer intend? To whom was he first speaking? What was the situation or background? What does this message say to me now? (c) Read the Bible in as readable and attractive edition as you can find. (d) Read imaginatively. "Try," said John Ruskin, "to be present, as if in the body, at each recorded event in the life of the Redeemer." Hear the laughter, or the sobs, echoing through the incident reported, the words spoken. (e) Read with some plan. You might suggest a scheme or syllabus. Certainly we do well to suggest to new readers that they begin with the earliest Gospel, Mark's. No better way to begin Bible study than by "reading Mark straight through without stopping on the route, and by repeating the process until the central figure haunts us like a melody." (f) Read devotionally, remembering that you are moving into the region where one comes to meet you who demands a decision from you, and whose coming brings you all that you could dream of wanting. Membership in this book club carries travel privileges: you'll find yourself in the Holy Land where Christ

is born, where you will be with him to the journey's end.

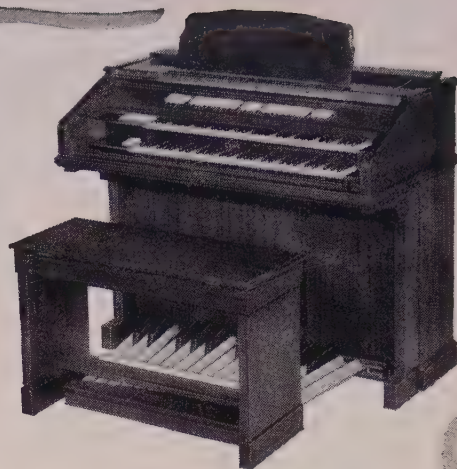
If you have not seen it, you might be interested in one journeyman preacher's sermon to his people which he entitled Mankind's Unfailing Lamp. It is in the book called *Joyous Adventure* (Harper & Brothers.)

IV. Do you know this Christmas hymn? What pastor has not heard requests for "the good old Christmas hymns," for familiar carols? Oldest and most glorious is the great hymn of Luke's Gospel, 1:45-56. Tell the story of what the old Church called and calls Magnificat. Saturated in Old Testament thought, it is kin to Hannah's song of praise (1 Samuel 2:1-10). It is a New Testament passage that would impress members of a committee ferreting out subversive activities as highly dangerous. Stanley Jones said, "The Magnificat is the most revolutionary document in the world." Here is the triple threat, the three revolutions of God of which it speaks:

(1) The moral revolution. Christianity aims at killing human pride. "He scatters the proud in the plans of their hearts." Christ in a soul shames the pride out of him. O. Henry tells the story of the village boy who sat beside a lovely girl in school. She returned his affection. Later, he moved to a city and into the city's basest ways. Now a pick-pocket, he snatched an old lady's wallet and almost immediately saw his boyhood sweetheart coming down the street. Still sweet with the radiance of goodness she unconsciously rebuked the evil in him. Leaning his burning head against a lamp post he said, "God, I wish I could die." He saw himself. Christ does this for a person. And such self-seeing strikes a deadly blow at pride.

(2) Christ's coming into the world at the first Advent, and today, launches a social revolution. "He casts down the mighty—he exalts the humble." The world's classifications, labels, and prestige mean nothing in the real society of Christ. Since Christ came we no longer can speak contemptuously

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or patronizingly of the "common" man.

(3) An economic revolution was inaugurated with Christ's coming. Marxists and other deluded extremists may laugh at such a suggestion. But the steady, if slow, transformation of the world's economic life from scarcity and exploitation to abundance and increasing mutual aid and equitable distribution of goods can be seen. "He has filled those who are hungry . . . those who are rich he has sent empty away." Wrote Professor William Barclay, "A Christian society is a society where no man dares to have too much while others have too little, where every man must get only to give away." Let us rise and sing the Magnificat!

PARSON'S BOOK-OF-THE-MONTH

"Not one, not two, but eight for the price of one!" Haven't we heard that pitch by a salesman—either on radio or TV, at a street corner, or county fair? That come-on of the huckster, without the dubious implications, flashed into my mind when I looked at the jacket of Volume XI of *The Interpreter's Bible* (Abingdon Press, New York; Nashville, pp.763, \$8.75). For in this latest volume in the series the letters to Philippians, Colossians, I & II Thessalonians, Timothy, Titus, Philémon, and Hebrews are opened and interpreted by reverent scholars and interpreted by effective preachers. If the succeeding volumes maintain the high level of exegesis and exposition of this volume, I may be accused of the indulging in the benign exaggeration of the college president addressing every graduating class as "the best we have ever known."

This volume should have reached me during the more leisurely days of summer. I could then have browsed through it without an eye on calendar or clock. For here are sermon ideas, illustrations, Bible study suggestions of singular freshness and forcefulness. Beginning with that master-teacher of New Testament, the late Ernest Findlay Scott, who did the introduction to

Philippians, the exegetes include Professors F. W. Beare of Toronto; John W. Bailey of Berkeley, California; John Knox of New York; A. C. Purdy of Hartford; and J. Harry Cotton of Wabash College, Indiana. As for the homiletical treatment it is furnished by former Princeton University Chapel Dean Robert R. Wicks; G. Preston MacLeod of Knox United Church, Calgary, Alberta; James W. Clarke, until recently of Second Presbyterian Church, St. Louis, and now A. W. Blackwood's successor as homiletics professor at Princeton Seminary; Morgan P. Noyes of Montclair, New Jersey; and George A. Buttrick.

So much is quotable, so much stimulates mind and imagination. On page 14 Dr. Scott speaks of Paul's exposition of the Christian way in Philippians as written "by one who had lived it out, fought it out, and thought it out under the severest pressure to the bitter end." In Dr. Wicks' exposition of Philippians 2:12-17 there is a penetrating, witty, and antiseptic analysis of why many moderns are religiously unresponsive. See the first sermon seed this month for one man's use of this passage. Hear Dr. Wicks (p. 53): "Christianity is not devised to keep the natural self peaceful, happy, and content. Its real intent is to disturb self and make us so sick and shamed of self that we will want to stop thinking about it, until something of the self-forgetful disposition of our Creator can take command of our self-tormented souls."

My friend Dr. MacLeod of Calgary gives short shrift to peace-of-mind-on-the-superficial-level swamis in his treatment of Colossians 2:9-10. Turning from Simon the magician who tried to buy the Holy Spirit's power he observed in Peter and John (Acts 8:19), Dr. MacLeod writes: "In one disguise or another Simon the magician is still with us. . . . Moderns, afflicted with fears, anxieties, inferiorities, and frustrations are offered, and eagerly seek, psychological techniques for tapping the spiritual forces of life in order to correct faults of personality, and so achieve skill, efficiency,

power, and success. . . . It is dangerously wrong if the purpose and goal of such mental and spiritual training comes subtly to be the achievement of power to live successfully for one's own self-centered ends." (pp. 194, 195). There is a sermon, possibly three, in MacLeod's critique of certain guides to confident living. Another sermon asks to be preached from Colossians 3:17 "do everything in the name of the Lord Jesus."

Professor James W. Clarke may be an academic once again, after his interim in the pulpit, but his frequently inspiring discussion of the Thessalonian letters proves that he is primarily and incurably (thank goodness) a preacher. We've pushed Dr. Clarke into our pulpit this month for the outline of the sermon in sermon seeds, number II. To me, the best of the Clarke treatment is where he expands the insight of I Thessalonians 2:17-20. He gives a moving description of the Christian pastor's character and concern, (pp. 280, 281), and I suspect more than one of us will take the simple outline if we are asked to give a charge to a new minister, or a charge to a veteran in a new parish. What are the true shepherd's marks? (a) He knows his sheep. (b) He loves his sheep. (c) He feeds his sheep. As for Dr. Noyes' exposition of Timothy and Titus, it is sufficient warrant for careful reading of his words to say it is of the same high quality in insight and mood that we found in his 1942 Beecher lectures, *Preaching the Word of God*. And space if not your attention is gone before any comment has been made of Buttrick and Knox on Philemon, and Purdy and Cotton on Hebrews. The men's names on the package assure us that the contents are sound.

* * *

Middle aged readers who found the late G. A. Studdert-Kennedy a prophetic fire in their souls will recall that he entitled his unconventional study of the Apostles' Creed, *Food for the Fed Up*. With the same motive, although in a totally different context and method, Dr.

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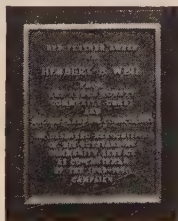
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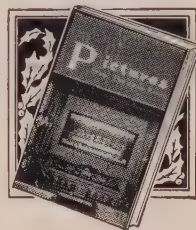
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NOTABLE QUOTES

The genuine Christian virtue of hope is no mere knowledge but a gift from God, an event in the soul. . . . The Christian must also be one who waits. The exciting message, with which Christ begins and completes His activity, declares that God—the Awful, the Holy One, the Father—is about to enter the world. . . . For the believer, his life in time will be influenced by the coming of Christ. Waiting for the coming of God is not merely a filling in of time but a being filled with God, with the divine gift of hope. . . . The virtue of hope makes man free for the process of maturing, for a growing into the full stature of Christ. In addition it gives the spirit the elasticity which is expressed in the charming youthfulness of the great saints. Nothing guarantees and establishes "eternal youth" so much as the theological virtue of hope.

—Dr. Josef Goldbrunner, theologian and foremost exponent of the psychology of Jung in Europe, in *Holiness is Wholeness*, pp. 54, 55, 56. Pantheon Books, Inc., 1955, \$1.75.

In good giving we express our gratitude to God for His gifts and for the chance of helping in His work. We draw close to God when we act as His children. Reality and joy steal into our lives unaware. We give as unprofitable servants, expecting no reward in turn, but yet with an overflowing joy. Giving is celebration. . . . Few courses of action so fully satisfy the whole self as does vital and wise giving. Giving is concern spilling over; it is grace overflowing; it is joy that cannot be dammed back from tangible expression. If we are to make religion as real as possible through giving, we must give in God.

—Nels F. S. Ferré in *Making Re-*

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ligion Real, p. 136. Harper & Brothers, 1955, \$2.00.

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Our civilisation has decided, and very justly decided, that determining the guilt or innocence of men is a thing too important to be trusted to trained men. It wishes for light upon that awful matter, it asks men who know no more law than I know, but who can feel the things I felt in the jury box. When it wants a library catalogued, or the solar system discovered, or any trifle of that kind, it uses up its specialists. But when it wishes anything done which is really serious, it collects twelve of the ordinary men standing around. The same thing was done, if I remember right, by the Founder of Christianity.

—Gilbert K. Chesterton in an essay, "The Twelve Men" included in *Tremendous Trifles*, pp. 86, 87. Dodd, Mead and Co. 1920.

Churches in general need to remember that, in Western lands at least, they depend upon each other and need each other far more than they have been accustomed to admit. Thus the Roman Catholic Church in Britain and America draws most of its intellectual leadership from the ranks of dissatisfied Protestants and Episcopalians. Episcopalianism feeds on popular Protestantism, both for ministry and membership. Congregationalism draws much of its support from the ranks of those brought up in Fundamentalist or extremely conservative churches. The more conservative Protestant churches recruit new members from the Pentecostal sects. Churches need each other and should learn a new humility and sense of mutual care in their dealings with each other. . . . The standard of Christian conduct among denominations in dealing with each other, whether they are in a position to contemplate immediate reunion or not, is indefensibly low and must be reformed. All churches have much to repent of, all have much to learn from each other. All are called today to recover their vision of one Church in the one purpose of God, and to do so not as an optional extra for a few but as the way of obedience for all. To the extent to which they obey, they will also find that it is the way of renewal.

—Daniel Jenkins, *The Strangeness of the Church*, pp. 152, 153. Doubleday & Co., Inc., 1955.

* * *

Gifts on My Altar

I place these gifts on my altar this Christmas;

Gifts that are mine, as the years are mine:

The quiet hopes that flood the earnest cargo of my dreams:

The best of all good things for those I love,

A fresh new trust for all whose faith is dim.

The love of life, God's precious gift in reach of all:

Seeing in each day the seed of the morrow,

Finding in each struggle the strength of renewal,

Seeing in each person the face of my brother.

I place these gifts on my altar this Christmas;

Gifts that are mine, as the years are mine.

—Howard Thurman in *Meditations for the Heart*, p. 154. Harper & Brothers, 1953.

* * *

A little Boy of heavenly birth

But far from home today,

Comes down to find His ball, the earth,

That sin has cast away.

O comrades, let us one and all

Join in to get Him back His ball!

—Father John Bannister Tabb, *Collected Poems*, p. 194. Messrs John Lane: The Bodley Head, Ltd., England, 1928.

JEST FOR THE PARSON

Here's one I owe to a witty and observant preacher. He found it in UCLA's Religion-in-Life Week announcement folder for February 27-March 4, 1955. An interfaith project, our Roman Catholic brethren were represented by the auxiliary Bishop of Los Angeles. Here's the way the notice read: "8 p.m.—Newman Club. Reception and Lecture. Guest Speaker—Most Rev. Joseph T. McGucken, Auxiliary Bishop Roman Catholic Diocese of Los Angeles—'The Flight from God.' No reservation necessary." An air-minded generation seeketh a sign and here is one given to it. Question: is no reservation necessary because so few are taking said flight? Or could it be that so many transports are available there's room for all?

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Meet the Church Business Manager

(From page 9)

the use of equipment. It was most interesting to listen in on the discussions involving costs of rooms. For instance, one manager reported that it costs forty dollars to cool the church for a wedding. She was interested in knowing whether this cost should be assessed the family of the bride or if the church is supposed to assume it. Most of the churches represented in this conference were air conditioned and cooled. Some had been startled by the cost of the operation of the cooling system.

Weddings, with their use of the building, seem to be an important factor in the minds of these managers. One financial secretary has become skilled in wedding techniques and plans the weddings and coaches the rehearsals. For the time required above the regular hours of her employment she is paid by the bride's family for this work.

Office Administration

Most of those responding have the responsibility for office administration, but the portion of time consumed for this is not great. It runs from one to forty percent in the reports returned, with the aver-

age reporting that fifteen percent of the time is given to this work. One of the business managers divides his time as follows: fifty percent to finance, twenty-five percent to building control, and twenty-five percent to office administration. Very few of those reporting keep to so closely a defined field. One woman manager reported that her time was limited to these first three categories, fifty percent for finance, ten percent for building control, and forty percent for administration.

Kitchen and Dining Room

Only about one-half have a responsibility here. In the instances in which reports do show a responsibility, it is usually limited to five percent. In one case the reply estimated ten percent. One manager reported that when the church was without a hostess fifty percent of his time went into the dining room and kitchen. This work of the women's organizations, often given freely to the church, is evidently no sinecure.

Education

In a very few instances the business manager gives a portion of his time to Christian education. In one instance the manager said that fifteen percent of his time goes into this work, in another it is ten percent. These are exceptions. Some others say two percent, but the majority have no responsibility in this area.

Internal Organization

About one-half of the replies indicate that a portion of their time is concerned with internal organization which includes supervision of committees, men's work, and organized recreation. One indicates that twenty percent of his time goes into this work, but of the half which included figures on their reports, the usual amount of time is ten percent.

External Publicity

External publicity which would include newspapers, radio, and things of that nature takes some time, but it is not a large item. It runs probably less than five percent of the total time.

Internal Publicity

This is a different story. This includes the weekly bulletin, local church publications, letters, and other mail communications. One manager says that forty percent of his time goes into this work, another estimates twenty percent, but the average portion of time listed by all those reporting is eleven percent.

Other Duties

Several of those present reported that visitation is one of their tasks. In one instance a woman indicated that forty percent of her time went into visitation or directing visitation. In another instance, a man who served as financial secretary on a part-time basis, indicated that a portion of his time was spent in making calls.

Qualifying for the Job

Just what qualifications are desirable for a church business manager? It has been a problem with us in *Church Management*. We have had many inquiries asking where a church could secure a business manager. We have never had a prospect tell us he would like such a job. One source, frequently used, is the Y.M.C.A. field. In a number of instances the managers have come from the association work. Some have been retired. It seems that Y.M.C.A. secretaries retire at a comparatively early age. They have excellent training in handling men and accounting for money, and these early retired men do make good prospects for the church manager. A study of the attendants at Lake Junaluska, however, does not show that any attending the conference came from this source. Let's look at the experiences of some of them.

First, we will take the women. In a general sense they have gravitated from various kinds of secretarial work into the church office, and have, by their efficiency, received promotions to their present tasks.

One came to the church from the Federal Reserve Bank where she had been supervisor of the Bond

Redemption Department. She had had forty to one hundred employees under her direction. A second had been employed by the United States government in a naval gun factory. There she had supervised employees and had had charge of setting up the registers for the skilled trades from Civil Service examinations. Following that for a short time she was personal secretary to the recorder of the Labor Board. A third had been director of education in a church, then assistant to the minister of another church before becoming business manager of the third. A fourth had held important jobs in accounting, a quality which has been a great aid in the church work.

The men, also, came from various activities. One who is serving a church on a part-time basis had been a postal employee. A second left a public school superintendency to become the church manager of a great Texas church. A third had served thirteen years as a departmental supervisor of one of the great tobacco companies. A fourth was a training specialist in the United States Army. Then he came to his present church with two jobs—one as director of education. Then a new director was secured and now he concentrates on the man-

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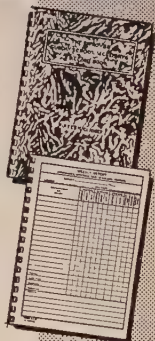
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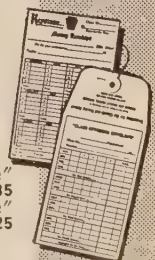


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agerial job. Another was for nine years a dental supply salesman. Now he is working as an assistant business manager in a church which also has a full-time business manager.

They have come into the work bringing various backgrounds of training because they are interested in the work and because someone in the church has felt they can meet the need and has recommended them.

You will notice that there is no uniformity of experience. That is what we would undoubtedly expect for this is a new profession. It looks as if churches will have to seek out their own prospects. The qualities are executive ability, knowledge of accounting and publicity, and a desire to work in the field of organized religion.

There are going to be all kinds of opportunities for men and women in this field. They should be laymen, not clergymen. They need the business instinct rather than the homiletic.

It would be well if the men and women who seek this kind of employment would try to attend such assemblies as the one held in Lake Junaluska. If a church has someone in mind for such a position, it would be fine if he could meet in



The exhibits of addressing and book-keeping machines created much interest. Here Mrs. Lee C. Holloway, financial secretary of First Methodist Church, Montgomery, Alabama, demonstrates a new model Addressograph to Sidney Everett, associate business manager of Church Street Methodist Church, Knoxville, Tennessee.



EXTRACURRICULAR ACTIVITIES

Mrs. William F. Pearson (center), Fort Lauderdale, Florida is boasting of the large Florida lemons. Listening (left to right) are, T. J. Carter, Lubbock, Texas; Mrs. Beulah S. Monroe, Alexandria, Virginia; W. C. Doty, Mobile, Alabama; and William F. Pearson, Fort Lauderdale, Florida.

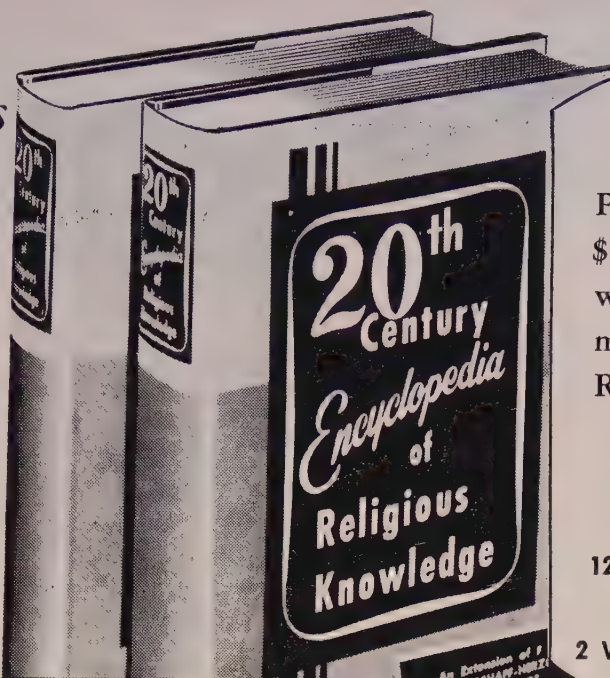
fellowship with others planning to enter this field of work.

Unfortunately the denominations have not, as yet, set up such conferences. The one at Lake Junaluska was under the direction of the General Board of Education of the Methodist Church. It will be held again in 1956. I feel sure that they would welcome some guests from other groups. If this interests you I suggest that you write me at *Church Management* and I will forward the inquiry to the proper person. As the field develops there will surely be denominational training schools established.

I am hoping that this article will encourage other denominations to start regional conferences of this kind. As I wrote in the first paragraphs of this article, in my own lifetime I have seen many innovations come into our Protestant churches. I think that in my attendance at the Lake Junaluska conference I saw a new profession being born. *Church Management* would surely like to have a part in a movement such as this which, I am sure, will mean much to the Church we all love.

We want to keep in touch with this movement. Suggestions from present church business managers as to the editorial content of *Church Management* will be appreciated.

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E.A.L.

A CHRISTMAS STORY AND ITS EASTER SEQUEL by William Allen Knight. W. A. Wilde Company, 80 pages, \$1.50.

Those who have enjoyed *The Song of Our Syrian Guest*, a delightful and dramatic interpretation of the Twenty-Third Psalm, will look forward with anticipation to the reading of this volume by the same author.

The story begins at a Christmas Eve party in the oldtime lumber land in the area of the Saginaw River. Its movement, via the technique of storytelling, is dramatic and impressive as we are carried to the Holy Land, first to the place of Jesus' birth, then to Golgotha, and then to the tomb from which he arose.

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WHY JESUS CAME or Christmas the Year 'Round by William S. Bowden. Published by the author, 121 pages, \$2.00.

These fifty-two devotional meditations are based on Christmas and pre-Christmas sermons that the author has preached. It is designed so that the reader can meditate one day each week on the theme of the Incarnation. Thus the Christmas meditation becomes a year 'round practice rather than a seasonal event. Included in the volume are two series of pre-Christmas meditations, one entitled *The Saving Name*, and the other is the title of the book *Why Jesus Came*.

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Bible

THE LIFE AND MINISTRY OF JESUS by Vincent Taylor. Abingdon Press. 240 pages. \$3.00.

THE LIFE AND TEACHINGS OF JESUS by Charles M. Laymon. Abingdon Press. 240 pages. \$3.00.

Dr. Taylor of Wesley College, Leeds, England, is author of the article in volume 7 of *The Interpreter's Bible* entitled "The Life and Ministry of Jesus." This book is an enlargement of that article, one that will satisfy those seeking an intellectually honest picture of Jesus and his teachings.

This is not a biography in narrative form, but rather a study through very brief chapters, some only a page or two in length, of the general outline of the life and teachings of Jesus as suggested by the Gospel of Mark.

First he presents an introduction in which he discusses the background of the sources of the gospels from which has come his study. Then he writes briefly concerning the period before the Galilean ministry. These introductory notes are then followed with a careful presentation. He writes from the point of view of a liberal scholar, clearly and readily understood by the thoughtful reader. It is an excellent book to put in the hands of a lay person who already knows something of the gospel stories.

Dr. Laymon's volume is intended to be a text book for college courses on the life and teachings of Jesus. Each chapter concludes with questions for discussion and suggestions for further reading. Although it is much more informative than Taylor's volume, it is neither as concise nor as specific. Dr. Taylor tells just what he himself believes in the light of his study, whereas Dr. Laymon of-

fers various points of view to allow the student to choose his own. In some ways this is a help, since both conservative and liberal backgrounds will be represented by the students. On the other hand, this reviewer feels that after various points of view are given the author should say cogently and briefly why he chooses for himself his own point of view. This Dr. Taylor does very well.

Both volumes will be excellent for a minister's library or for that of a church school. The first volume gives the liberal point of view; the second gives various points of view with questions for possible study. They are different books, each of which serves its own purposes splendidly.

H.W.F.

JESUS AND HIS MINISTRY by Wallace Eugene Rollins and Marion Benedict Rollins. Seabury Press. 299 pages. \$4.00.

The authors of this life of Jesus are man and wife who for years have taught courses on the subject in their respective schools, the Episcopal Theological Seminary, of which Dr. Rollins is now dean emeritus, and Sweet Briar College where Mrs. Rollins is Professor of Religion.

In this volume their talents are admirably combined to give us a most readable and helpful account of Jesus and his ministry. After an examination of the Gospel sources, the book follows the chronology of Jesus' ministry, with separate chapters interspersed to deal with certain themes such as the miracles, Jesus' use of scripture, and his use of the parable method of teaching.

While not written in any critical sense, the authors have made use of the best scholarship in the field. They have dealt with the major

critical considerations without losing the definite religious flavor of their work. Above all, the picture of Jesus is slowly but winsomely drawn. As the writers confess, "It is essential to bear in mind that we are studying a person, and that we miss the sole object of the Gospels if we lose sight of him. . . . The New Testament does not eclipse the person, Jesus, by technical details nor yet lose him in doctrinal interpretation."

This would be a most helpful book to put into the hands of sincere and seeking laymen who have despaired of understanding the more critical and involved works on the life of Jesus.

W.P.

THE SEPTUAGINT BIBLE edited by C. A. Muses. Falcon Wing Press. xxvi and 1426 pages. \$6.50.

All students of the Bible will welcome this book. One can hardly call it a "new book" since the basic translation was made by Charles Thomson, who was Secretary of the Continental Congress, and the Septuagint (LXX) is the Greek version of the Hebrew scriptures that was made in Alexandria in the third century, B.C. What is new and important is the fact that the editor and publisher have made this available today that English readers might be able to benefit from the light this ancient version casts upon the Bible.

The LXX is older than any extant Hebrew text, even though the Dead Sea scrolls have greatly modified the situation that existed a few years ago. It is particularly important that we have this help in reconstructing the original text that was considerably amended by the rabbis in the second century, A.D. It must be added, however, that the LXX text is quite as uncertain as is the Hebrew, since with the exception of the Pentateuch portion, the LXX text has been badly corrupted.

Christians can scarcely overlook the importance of the LXX since the appearance of the Old Testament in the common Greek (Koine) of the ancient world was a vital step toward the preparation of that world to receive the message of the Messiah. It is also significant that nearly

all Old Testament citations in the New Testament are from the LXX or approximate it closely.

The Greek version deserts the Hebrew arrangement of books (Law, Prophets, Writings) to set a new pattern that our translations follow. We do not follow the LXX, however, in adding to the canonical Hebrew books the so-called "Apocrypha" that are original Greek compositions. These added books are omitted from this edition, even though the editor makes the dubious comment that there are "solid grounds for the equal admittance of certain of the so-called apocryphal books." An exception is made in Esther where the non-Hebrew portions are left as part of the text.

The usefulness of the present edition is increased by the fact that the chapter and verse markings of the King James version and Revised Standard Version are inserted. They are, of course, of very recent origin and do not form a part of any early version of the scriptures.

Like earlier English translations, the Revised Standard Version gives basic preference to the Hebrew text, although there are instances where the light cast upon an uncertain text by the LXX is gratefully accepted and used. It is probable that only a few would go as far as the editor of this book in asserting the superiority of the LXX, but many will be grateful to him for having made easily available this valuable tool.

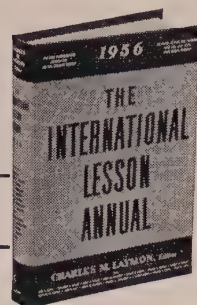
J.S.

Preachers & Preaching

GREAT PREACHING TODAY, edited by Alton M. Motter. Harper & Brothers. 253 pages. \$3.00.

This is Dr. Motter's second collection of sermons delivered at the Chicago Sunday Evening Club, its predecessor, *Sunday Evening Sermons*, was published in 1952. It can be said with a high degree of assurance that those who read the first volume are glad to welcome this one. We have here twenty-five sermons by outstanding preachers. To read the list of preachers represented in *Great Preaching Today* is

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the best way to get information concerning the quality of the material presented on its pages.

Since it would be hard to make selections from this list of distinguished preachers, I give the possible reader of the book an idea of its content by recording here the names of the authors of the first six sermons: Ralph J. Bunche, George A. Buttrick, Henry Hitt Crane, Louis H. Evans, Harry Emerson Fosdick and J. Wallace Hamilton. In the preface Dr. Motter calls attention to the fact that geographically the twenty-five contributors, with one exception, come from every section of the United States, and that denominationally they come from nine religious bodies. It would be hard to make a collection of sermons which would give a more complete cross-section of American preaching.

The range of the sermon-topics is naturally large. The title of the sermon by Bishop Richard C. Raines is "Take Your Share," and the idea is based on the words from Second Timothy: "Take your share of suffering . . . for the Gospel . . . in the Power of God." Liston Pope, dean of the Yale Divinity School begins his sermon on "The Truth that Makes Men Free" as follows: "The Liberty Bell in Philadelphia has engraved on its side a verse from the Book of Leviticus: 'Proclaim liberty throughout all the land unto all the inhabitants thereof.' Over the portals of the Town Hall in New York City is inscribed a verse from the Gospel according to St. John: 'Ye shall know the truth, and the truth shall make you free.'" The subject of Samuel M. Shoemaker's sermon is "World Neighbors," and that of Robert J. McCracken "In Quest of a Vital Religion."

Dr. Motter mentions the Sunday Evening Club's wide radio audience. This brings up a matter which is really painful to me. Back in the days of the consulship of Herbert Hoover I stumbled on the broadcast of the Sunday Evening Club, and for the rest of that season every Sunday night I listened to it with avidity, enthusiasm and profit. The next fall the sound waves from Orchestra Hall did not reach the West

Virginia Hills and I have never been able to catch a whisper of them since, although I have tried scores of times. Reading the fine sermons in *Great Preaching Today* gives me a keen sense of loss in not being able to listen in to The Sunday Evening Club as I once did. If its noble ministry could be made accessible over a wider range, its scope and influence would be multiplied and its usefulness enhanced.

L.H.C.

THE WHOLE ARMOR OF GOD
by Ralph W. Sockman. Abingdon Press. 78 pages. \$1.00.

Often it is the function of a reviewer of a given book to introduce its author to the reading public. This is not the case when the volume under consideration has been written by the minister of Christ Church of New York City. This is Dr. Sockman's seventeenth book, and his distinguished career as the preacher of the National Radio Pulpit has made him known to an even larger number of American people. Consequently, it might suffice here to announce another volume bearing the Sockman name. *The Whole Armor of God* is an attractive little book with contents highly typical of its author.

As can be inferred from its title, it is based on Ephesians 6:14-17. The seven chapters are essentially sermons, and especially good ones. The thought which stands at the center of them is that with the armor of God we can protect soul, mind, and spirit from the worst that life can offer. The following sentence gives the outline of the sermon on "The Shield of Faith." "And now along with a protecting calm and a protecting conscience the shield of faith gives a protecting courage." The second paragraph of "The Sword of the Spirit" gives further insight into the nature and message of the book as a whole. "The first five parts of the armor are for the protection of the wearer. The girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of hope—all these are designed for defensive action. But the sword is a weapon

also for offensive action. The Christian is called not only to withstand evil, but also to fight for the good." This little book will help its readers to stand more firmly and to fight better the good fight of faith. It is Dr. Sockman at his best.

L.H.C.

MAKING SENSE OUT OF LIFE
by Charles Duell Kean. Westminster Press. 156 pages. \$2.50.

Mr. Kean, pastor and educator, has dug out great hunks of truth rather than serving thin slices as are sometimes presented in usual books of this nature.

The theme of the book revolves around a conviction that "Christian Faith is just as functional in the twentieth century as in the first." He states, and then proves rather conclusively, that "Christianity makes sense out of life."

An attempt is made to present the Christian Faith as a language by means of which men and women may understand themselves, their relationship to other people, and their direction for living more profoundly and more accurately than through any other means.

H.B.F.

GOD'S NEW CREATION or *Sermons for Special Occasions* by William S. Bowden. Light and Hope Publications, 176 pages, \$1.00.

Here is a group of twenty-one sermons for special occasions, preached by the author, a minister in the Advent Christian Church. All of the major special days in the church year along with baccalaureate, wedding, and other occasions are included.

E.A.L.

The Prayer of the Church Universal by Marc Boegner. Translated by Howard Schomer. Abingdon Press. 128 pages. \$4.75.

Marc Boegner is well known in this country as the president of the French Protestant Federation and one of the co-presidents of the World Council of Churches. Each Springtime for more than two decades the author has broadcast a series of sermons on some theme which might be a rallying point for Protestants in France. This small volume is the result of last year's efforts and has been translated by the minister of the "Mission of Fellowship to European Churches" of the Congregational-Christian Churches.

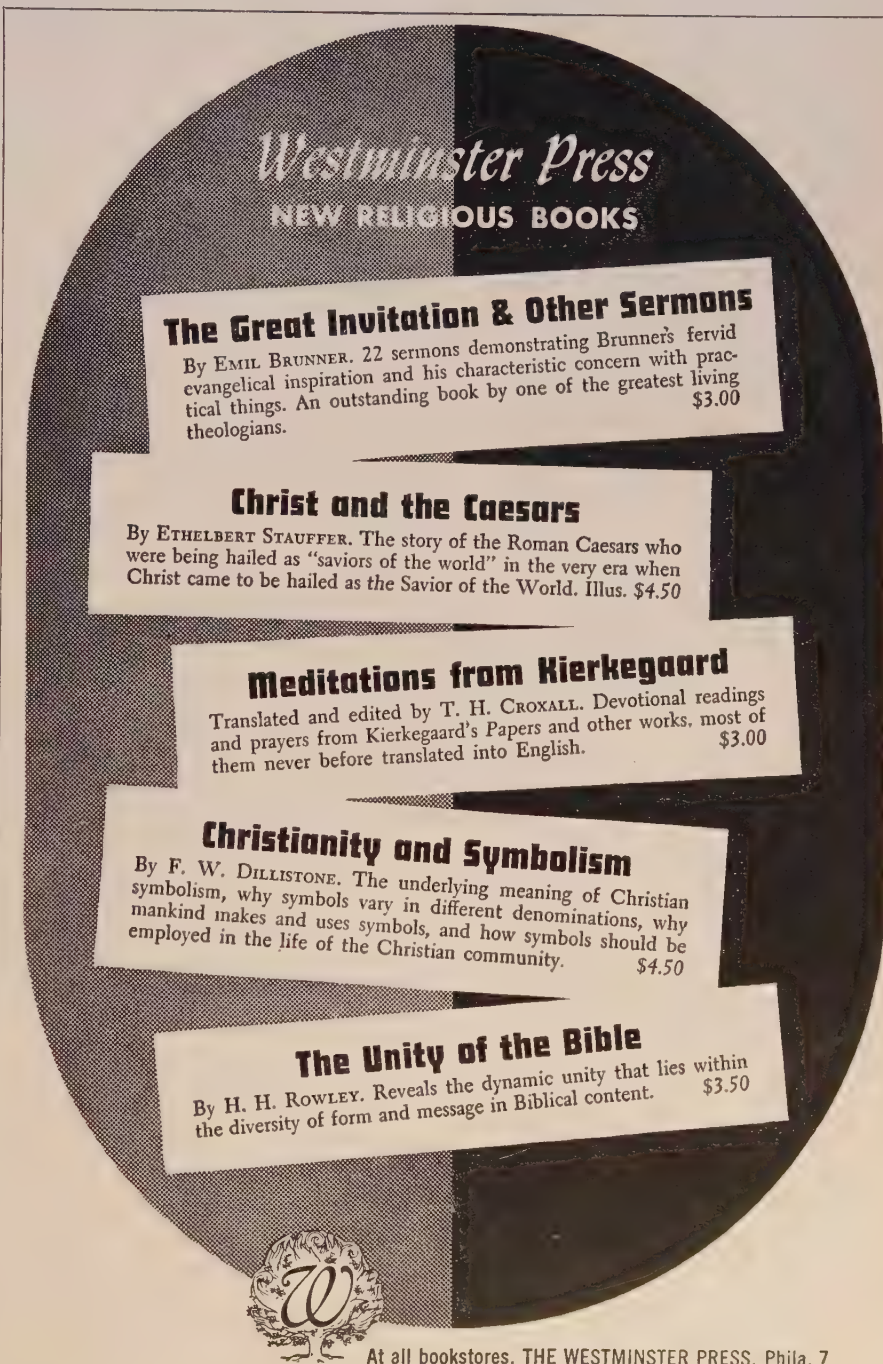
These Lenten sermons are centered in the Lord's Prayer. He presents six

sermons. In true Protestant form he begins with "Our Father Who Art in Heaven" where religious authority is to be found "in the teachings of our Christ" and not "upon the decision of the Holy Office in Rome." However, he points out that throughout the Prayer we should find the spirit of universality which it ought to give to all Christians. Perhaps one of the most original interpretations of the Lord's Prayer is found in the author's exposition of "Thy Kingdom Come, Thy Will Be Done, on Earth as It Is in Heaven." It is here that we see the spirit of French Protestantism the strongest. About the teachings of Jesus, Dr. Boegner shows how the church universal can be strengthened and spiritually expanded. The book contains an index of sources of quotations.

A Pocket Full of Seeds by Harold L. Lunger. The Bethany Press. 160 pages. \$2.50.

One of the challenges to ministers these days is to preach sermons which encourage and educate fearful and anxious people. Dr. Lunger does this in 14 sermons which are Christ centered and must have helped many members of his congregation strengthen their faith for the great ordeals as well as everyday living. The author is well acquainted with most of the "peace of mind" literature now on sale and integrates this material wisely into sermons which are unmistakably Christian and should be lastingly helpful.

Two sermons stand out in this book as typical. The title sermon "A Pocket Full of Seeds" uses Psalm 126:6 for a



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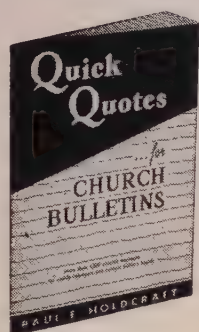
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text and then relates one of Edna St. Vincent Millay's sonnets in which a farmer's land is flooded and all that he possesses destroyed. The note of hope is that he rows away from the scene with a "pocket full of seeds" which holds within it the makings of a new and better life after the flood waters recede. The other sermon "The Tunnel of Darkness" is taken from a phrase in Joshua Liebman's *Peace of Mind* and reminds us that as with tunnels there is an end as well as a beginning to difficulties. These and the other sermons illustrate Dr. Linger's message that "the tragedies of our time are real enough. But let no Christian become so obsessed with them . . . as to forget, or underestimate the power of his pocket full of seeds."

R.A.F.

Ethics

INDIVIDUALISM RECONSIDERED by David Riesman. Free Press. 529 pages. \$6.00.

The provocative Professor of Social Sciences at the University of Chicago has written another book that deserves the same enthusiastic response that greeted the publication of *The Lonely Crowd* in 1950. This latest book, however, ranges far more widely and gives the reader an exciting visit with the brilliant mind of David Riesman. It is a collection of thirty essays, describing in an original and lively manner, the various aspects of life as it is lived in contemporary American society.

The essays are divided into seven groups which serve to give them some sense of unity, but they poke into so many corners of life that a listing of the seven themes cannot begin to indicate the rich variety of the book's contents. The groupings are under the titles: Individualism, Minorities, Culture, Veblen, Freud, Totalitarianism, Problems of Method in the Social Sciences.

Under these headings, the essays range from a Philosophy for Minority Living to Listening to Popular Music, from Intellectual Freedom to Recreation, from Bookworms to The Nylon War. This latter essay is a most clever and delightful satire on the ways of war. He imagines that our country has decided to substitute gadgets instead of bombs in a raid on Russia. The confusion of the enemy that results when our planes

begin dropping washing machines, radios, wrist-watches, toys, lipsticks, and all the varied surplus of our capitalistic economy is a riot of a story.

Professor Riesman reveals himself to be an unclassified thinker about our social scene. His positions cut across traditional lines. He delights one as he punctures some position that the reader happens also to abhor, but the delight is short-lived when he turns around and startles the reader by demolishing most thoroughly one of his own pet ideas. His insights are always fresh even if sometimes unexpected. Just when you think he is going to put one straight over the plate, you get the trickiest curve imaginable. And everything—everything that has to do with the American character and the rapidly changing social scene is grist for his mill.

Reading this book is a pleasantly disturbing and refreshingly startling experience. It helps one to know what is going on beneath the surface of these amazing days in which we live.

W.P.

Devotional

THE CHARIOTS OF GOD by J. Harold Gwynne. The World Publishing Company. 120 pages. \$2.50.

We have here fifty-two meditations based on familiar passages of scripture. Each is prefaced by the text containing its central thought. A longer scriptural passage is also recommended for reading. For example, the text of the tenth of these meditations is "Nay, in all these things we are more than conquerors through him that loved us." (Romans 8:37), and the recommended reading is Romans 8:31-39. The meditations are about three hundred words, or less, and are followed by a brief prayer.

The author, who is the pastor of Grace Presbyterian Church, Lakewood, Ohio, is the author of several books on Christian living, plus many devotional articles and meditations. Of the numerous books of this general type *The Chariots of God* is far

above the average. To say much in a few words takes considerable skill, but Dr. Gwynne has mastered that art. It is to be noted that each of these meditations contains a well-chosen, vivid, illustrative, story, which helps to further humanize and enrich the material.

The plan of the book provides one of these devotional studies for each week in the year. They are arranged in such a way as to fit in with Easter, Thanksgiving, Christmas and other such days. The volume has high possibilities of genuine usefulness.

L.H.C.

EASTER SUNRISE AND VESPER SERVICES by J. Harold Gwynne. Published by the author.* 40 pages. Seventy-five cents.

Here are three Easter Sunrise Services and three Easter Vesper Services, each complete and inspiring. Each service has four units complete with meditations suitable for brief devotional periods. The four units are woven into a consistent whole for a larger service. Excellent suggestions for scripture, music, poetry, and prayer are written into each order of service. Altogether this is one of the most comprehensive and usable booklets of seasonal worship services which I have seen. The themes for the Sunrise Services are: The New Fellowship, The Resurrection News, By the Sea Again; and for the Vesper Services: Vanished to Abide, Peace At Eventide, The Beatitude of Faith.

In addition there is an appendix rich with supplemental worship materials for Easter—prayers, responsive selections, a litany, and poems. Churches and organizations which are looking for new worship resources will be amply rewarded by their choice of this booklet.

H.B.T.

Various Topics

Fly With Me to India by Dorothy Clarke Wilson. Abingdon Press. 127 pages. \$2.00.

Mrs. Wilson, noted author of several religious novels, as well as many religious plays, was sent by the foreign

* 2188 Glenbury Avenue, Lakewood 7, Ohio

board of the Methodist Church to visit India. Partly it was to give her material for a novel of India and partly to help her interpret to fellow Methodists, the missions work of her church. This first volume is a diary account of her six months in India. It is mostly of her going from here to there, meeting this one and that one, and feeling pleased to see the good work of the foreign missions.

Its value will be to women's groups who are interested in a quick glance at

a foreign country now much in the news. She describes events and incidents that will be interesting especially to women.

This reviewer's one major criticism is that she sees the idol worship of Hinduism and does not go beneath it to a real understanding of that great faith. She is almost condescending in her comments concerning Hinduism. But her light approach does make for quick and easy reading.

H.W.F.

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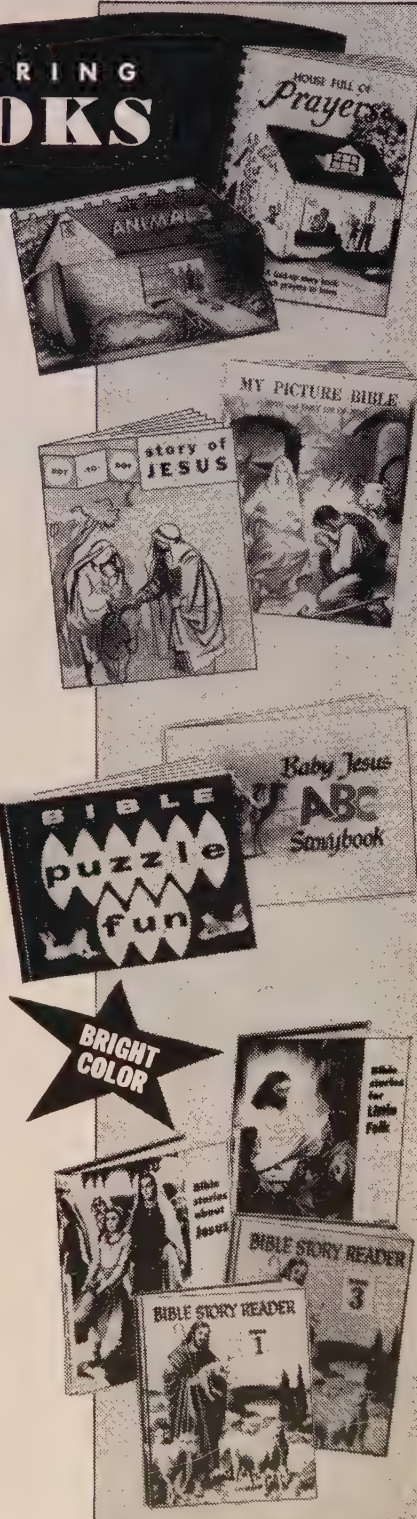
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Negro Slave Songs in the United States by Mark Miles Fisher. Cornell University Press. 223 pages. \$4.00.

This is a doctor's dissertation revised and edited for publication, in which the author, himself a Negro, gives a new account of the beginnings of the spirituals and other Negro slave songs. His thesis quickly is that these came not out of a sense of comfort in time of trouble but as signs of protest, revolt, and longing to escape from slavery. As the Africans had used song to declare their history, so the slaves in this country developed their songs to portray historical fact and mood.

As a student in the University of Chicago Fisher first decided that the spirituals were not just musical forms. Knowing of the use of song by Africans, he developed his thesis that in this country too the songs came out of contemporary experience as the revelation of that experience. So he takes certain spirituals as examples, and discusses each in most thorough fashion. Among these are "Sinner, Please" and "Look What a Wunder Jesus Done," neither of them too familiar to whites or Negroes, and "Deep River," "Steal Away", and others already quite well known.

His first chapter on the history in Negro music sets his thesis, illustrated then by succeeding chapters. His final chapter on "Understanding Spirituals" should be placed in a magazine article to be available to many readers who would not otherwise find it in this volume.

H.W.F.

Education & Youth

The Guideposts Anthology by Norman Vincent Peale. Prentice-Hall, Inc. 333 pages. \$3.50.

This book is, as its name suggests, an anthology of seventy-five men and women, from every walk of life, who have refused to be defeated even when the odds were against them. Some of these persons are well known to the general public, others are scarcely known beyond the circle of their friends, and associates. The story by Jane Froman, alone, is worth the price of the book. These 75 stories are listed under different categories, with titles like these: "Five famous comebacks—and how they happened," "They know how Prayer is answered," "When one reaches a crossroads in Life," "How youth measures up to the challenge," etc. The anthology includes not only adventures of those who have been buffeted with hard blows, but also telling recitals of those who have bitten into life and have contributed to the world's assets.

As one whose own home has been touched with what some have called "a devastating experience," yet in which

the young mother thus affected has revealed day after day a radiant faith, the gratitude of my wife and myself is deep towards Dr. Peale for having made possible such a telling volume of those who have been "baffled to fight better."

A.S.N.

Books in Brief

I'LL CRY TOMORROW by Lillian Roth, Popular Library, 224 pages, (paperback) \$.25. Biography.

BULWARK NEVER FAILING by John R. Gunn. Richard R. Smith Publisher, Inc., 157 pages, \$2.50. Short Sermons.

BETTER CHURCH BULLETINS by Stella O. Barnett. Flemming H. Revel Company, 128 pages, (paperback) \$1.00.

COMMENTARY ON ST. PAUL'S LETTER TO THE EPHESIANS by G. Stoeckhardt. Concordia Publishing House, 271 pages, \$4.50.

FAITH AND FACT by Alfred P. Haake. The Stackpole Company, 223 pages, (paperback) \$2.25. Economics and religion.

ONLY SON by Walter Farrell. Sheed and Ward, 244 pages, \$3.50. Life of Jesus.

SELECTION I edited by Cecily Hastings & Donald Nicholl. Sheed and Ward, 216 pages, \$3.00. Yearbook of contemporary thought in Anthropology, Biblical Study, Psychology, Philosophy, Theology, Biology.

Literature in General

Reviewed by

James R. Uhlinger



JAMES R. UHLINGER

Dr. Uhlinger is minister of Wesley Methodist Church in Worcester, Massachusetts. He holds degrees from Taylor University and Garrett Biblical Institute, and has done graduate work at University of Chicago Divinity School and Northwestern University.

MARJORIE MORNINGSTAR Herman Wouk. Doubleday & Company, Inc. \$4.95.

Seldom is a book published with the fanfare that *Marjorie Morning-*

star received. Ministers and church people will be encouraged to know that some critics feel this book marks a new trend in popular novels. At last the pendulum is swinging from sin, degeneracy, infidelity, and psychiatric chaos to positive, moral purposes in life.

Marjorie is a Jewish girl of mid-Manhattan. The plot revolves around the conflicting standards of conduct before marriage, as represented by her home, her Jewish faith, the society around her, and her own inclinations. The conversion of her name from Morgenstern to Morningstar is a symbol of the many quests for meaning and reality found in the novel.

Those who are well-informed will certainly want to be conversant with this Book-of-the-Month Club selection by the brilliant author of *The Caine Mutiny*.

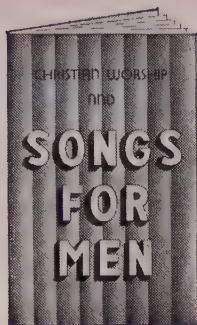
THE TONTINE Thomas B. Costain. Doubleday & Company, Inc. \$5.95.

On a broad, colorful background that stretches from London to America, Bermuda to Jamaica, this topflight historical novelist spreads his two volumes and nearly one thousand pages of exciting adventure.

The tontine is a form of lottery and destiny, half gamble and half insurance, in which two men and two women are involved. One by one fate removes them until the lone survivor is to receive a large sum of money.

As thrilling as the suspense, is the illuminating narration of changes in the ways of life and the coming of the industrial age between 1812 and 1900. The fluctuations in the fortunes of the main characters and the three families from which they come is an entrancing story that draws the reader into the scenes.

In storytelling Mr. Costain is probably without peer in the current literary generation. His style is natural, credible, and has the power of gripping the reader. Without making it obvious, he is able to weave into a world of color, the history and factual material that



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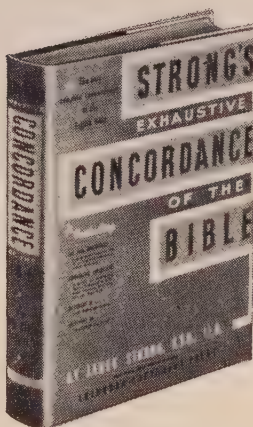
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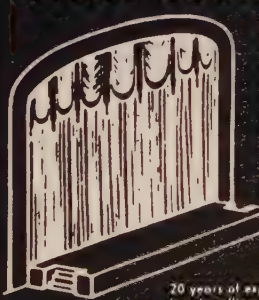
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Dr. Johnson heads the English department at the City College of New York.

CULTURE ON THE MOVING FRONTIER Louis B. Wright. Indiana University Press. \$3.50.

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JOHN DEWEY Irwin Edman. The Bobbs-Merrill Company, Inc. \$3.50.

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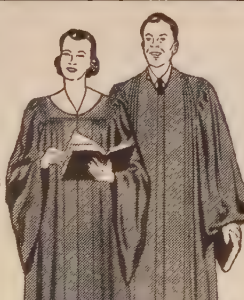
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The Joy of Christmas

(From page 7)

disillusioned world there burst an angel song, "Fear not: for, behold I bring you good tidings of great joy which shall be to all people." And from then onwards, as the pages of the New Testament indicate, there grew with ever increasing contagion this deep sense of joy. Indeed the words "rejoice" and "joy" occur over fifty times in the writings of Paul and in the Gospels. The disciples returned with joy from their first adventure in declaring the good news to men. Jesus spoke of the joy experienced in heaven when one lost sinner repented and embraced salvation. The first Easter sent the little company of disciples back to Jerusalem "with great joy." Paul gave the Galatians a list of the fruits of the spirit and second in order was joy. Then, as the great drama of the New Testament closes, Saint John the Divine sees a vision of all the redeemed in heaven singing joyfully: "Blessing, and honor, and glory, and power, be unto the Lamb forever and ever."

Now, if our Christianity today is not joyous, it is not real. James S. Stewart of Edinburgh says, "Joy is the flag flying from the battlements of the Christian heart to show that the King is there." If you are gloomy today, meeting life with a long face, haunted by fears from which you shrink, your religion has become mediocre and has lost the radiance and vitality that sent the first Christians into the world with joy and singing because the king of kings was in their hearts. This Christmas will do something for you and me only if the new spirit of joy, which first gripped the shepherds long years ago in Bethlehem, will so thrill our hearts that in these dark days we shall shout triumphantly:

Joy to the world! The Lord is come:
Let the earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Once this joy was a stirring fact. It ought still to be so, but it cannot be until each of us sees its meaning for everyday life and service.

The Joy of Creation

The great Indian poet, Rabindri-nath Tagore, speaks of joy as the motive and cause of the creation of the world. And John Milton wrote that the angel's song at Bethlehem was equaled only by the joyful music that sounded when God made the world. Joy belongs to the act of creation. Pleasure, on the other hand, is merely a feeling of light-heartedness that withers whenever trouble strikes. But joy comes when you are creative, even when the world is against you. Joy is the glad feeling that you are in harmony with the mind of God and doing what he wishes to see done. And whenever you cease to be creative, joy leaves you.

Remember how joy was the distinguishing mark of the Christian Church as long as it was growing and expanding creatively. But the time came when the Church stopped growing, except in wealth and external power. Then came dogmatism, ignorance, worldliness, and stagnation—and joy fled. But God sent you and me and the Church into the world to create. And in this we must draw upon resources above ourselves. And in drawing on this power *above* ourselves we take it *into* ourselves. We raise ourselves above ourselves. Ours is the choice to crawl or to climb. That was the trouble with old Scrooge in Dickens' *Christmas Carol*. He was a grouch,

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a parasite upon human society, to whom the joy of being a creative individual was sheer humbug. But when the spirit of Christmas touched his cold and stony heart, he was lifted above his old self and he became creative. Now he was in touch with a new reality and wherever he touched the world, things became different, and his joy was boundless.

One day a man growled at his neighbor and said, "This is a rotten world, I could make a better one myself."

"That's just what we are here for," replied his neighbor. "Let's do it."

It was this joy of creating that Dr. William DeWitt Hyde had in mind when he wrote that stirring hymn:

Creation's Lord, we give Thee thanks
That this Thy world is incomplete;
That battle calls our marshalled ranks;
That work awaits our hands and feet.

The Joy of Redemption

Someone has asked, "What makes Merry Christmas merry?" It is the Christmas heart. Many years ago an Anglican clergyman by the name of Willetts delivered a lecture which he entitled *Sunshine*, and in it he said, "The seat of happiness is not in the bank vault, but in the little

spot under the jacket called the heart." And when the heart is changed by Christ, this old world becomes new because you are new. This was the joyful message that the first Christmas declared to people who were despondent and distressed.

Dr. Maltby in one of his books once said, "Jesus promised his disciples three things: that they would be entirely fearless, absurdly happy, and in constant trouble." The fact that they were always in trouble in no way interfered with their joy. In the worst of circumstances, victims of floggings, stonings, or flingings into the mud and scum of dungeons, were able to sing without ceasing, "Glory to Thee, O God!" Their joy was the by-product of losing themselves in order that they might see the realization of the gospel of Christ in the lives of others. This is the real joy which Christmas brought to the world; it is the happy satisfaction of sharing your changed life with others in order that the salvation you have known might be their possession too.

When the British Government proclaimed freedom for the slaves on the island of Jamaica in 1834, these poor creatures climbed to the highest hilltop on the night of July 31st, so that they might not miss one second of that wonderful first day of August, the day of their deliverance. And the moment the sun's rim rose above the sea, they sang, they laughed, they wept, they fell upon their knees, they threw their arms about each other, and all the while they shouted, "Free! Free! Free!"

It was a song of the world's redemption that was proclaimed at Bethlehem. If people—you and I—would only live by its truth and share the wonders of Christ's love, what a joy we would have to see redeemed men and women everywhere from sin and fear set free.

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unto you is born this day in the city of David a Saviour . . ." The song of joy comes to its fulfillment when the child of Bethlehem becomes the Saviour of the world. The writer of the Epistle to the Hebrews said, "Who for the joy that was set before him endured the cross . . ." But you protest—why interject a cross into the glad atmosphere of Christmas? I grant you that the sight of a man on a cross does not arouse much joy in us. But look at it in this way: See the child of Bethlehem grown to manhood and as the divine hero of the human race, dying in the fierce moral battle against the enemy of all goodness, love, and truth, but conquering as he dies. Can you look at that and not see the cross, the symbol of victory, becoming radiant as the symbol of joy? It is the joy of one who had followed God's will through to the end, and had seen all his faith and trust in his father vindicated at last. That is the joy which his birth promised to men

at the first Christmas. That is the joy the world can neither give nor take away.

It was a cold December day in Edinburgh in 1666 when Hugh Mac-kail, the youngest and bravest of the Covenanter preachers, was harried before his judges and sentenced to death. They gave him four days to live. And the soldiers dragged him back to jail. He looked so young to be condemned to such a terrible fate that many in the crowd were weeping. But on his face there shone a radiant eagerness and he cried out to the crowd, "Trust in God! Trust in God!" Then suddenly he caught a glimpse of a friend in the crowd, and he shouted, "Good news! Good news! I am within four days' journey of enjoying the sight of Jesus Christ."

Joy? Yes! When God's work for us demands all we have and all we are, there is no greater joy than, having given all, to see his purpose realized and fulfilled.

No Place in the Inn

(From page 11)

3. Luke also says in his preface that he is writing for a friend, Theophilus. We have no way of knowing who Theophilus was, or if he ever used the material after receiving it. However, about the same time that Luke's Gospel appeared, assuming that Goodspeed's chronology is right, there appeared another book, *The Antiquities* by Josephus, in which some authorities have found points of resemblance with Luke's account. Goodspeed does reject the thesis that Luke made use of Josephus book in referring to historical facts. My imagination played with the idea that Josephus, being in Rome, might have written to his friend Luke in Jerusalem and asked him to check on the stories about Jesus and the new Christian movement. Thus the friend called Theophilus is really Josephus. By the time Luke had written his account, the Christians had become quite unpopular in Rome. Since Josephus was having trouble any-

way, he wisely decided to leave out that portion of Jewish history from his book. And so Luke's record was the only result of his research.

4. Luke does not include the story of the wise men, the massacre of the innocents, or the flight into Egypt. For the sake of the story, we borrow these from Matthew. With these facts, I undertook to imagine an interview between Luke the story teller, and the son of the original inn keeper of Bethlehem. In delivery, I used a script, since I had correlated the story with Christmas music, recorded on tape. The musical numbers used are inserted in the text at the points when they began. I used characteristic voices for the two men and by the change in voice, as well as my position, I designated which was talking. May I present, then, the results?

* * *

(Luke 2:7B, RSV) And (she) laid him in a manger, because there was no place for them in the inn.

Prelude: O Come, O Come
Immanuel

Music: O Come all Ye Faithful

A large part of the common appeal of the story of the first Christmas is due to the simple, yet beautiful, way in which it is told, so that it almost invites the hearer to fill in the details from his own imagination and experience. And thus each of us becomes an actor in the Nativity drama.

One line in particular from the story has excited my curiosity, as it likely has yours. Luke says, "There was no place for them in the inn." I wonder how Luke happened to discover this fact? Did he talk with some one who was there? Why was there no room in the inn? Did the innkeeper ever find out that a king had been born in his stable?

I'd like to imagine that Luke, being a good reporter, upon being asked about the legends of Jesus' birth, traveled the five miles between Jerusalem and Bethlehem to check on the story. I think he went about this time of the year, and he saw the village as it had appeared at the first Christmas: A scattered settlement of flat roofed, small dwellings, surrounded by low fertile hills, which would be covered with grain in the spring and summer, but were now used for pasturing the sheep in the winter.

Music: O Little Town of Bethlehem

Since sixty years had passed since the night Jesus was born, it would have been difficult for Luke to find anyone who knew the story first-hand. But finally someone told him that he should go to the inn, for it was there that the child was said to have been born.

The inn, like many along the main highways of Judea, was built of stone, plastered with mud, two stories in height, surrounded by a walled courtyard with a crude open stable out behind, and tucked into a cave in the hillside.

Many of the inns of that time, particularly in small towns or open country, were dirty, badly kept, and badly managed, with leaky roofs and uncomfortable furnishings. Innkeepers in general had bad reputations, and it was generally known



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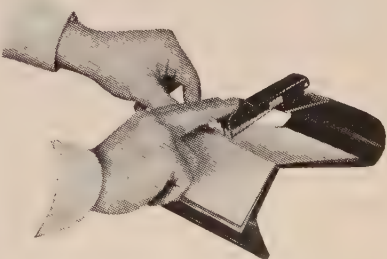
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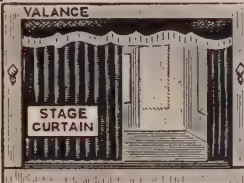
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that their houses were used for immoral and criminal purposes. The inn of Bethlehem was unusual in this regard, for Luke found it clean and cheerful; and the innkeeper, though a man well advanced in years, had a lively twinkle in his eyes that hinted of many happy and lasting memories.

Music: *It Came Upon a Midnight Clear*

I think this might have been the conversation between the old man and Luke the writer!

Luke: Excuse me, sir, but I understand that you are the innkeeper?

Innkeeper: Yes, this inn has been run by our family for six generations, and God being willing, it will remain in our family for six more. But it is not as it was when I was a youth. With all the wars and fears, men have almost forgotten the city of David.

Luke: It was about an event in your youth that I wanted to ask you. You have heard, have you, of a group of people called Christians, who believe in Jesus of Nazareth?

Innkeeper: Indeed I have heard of them, for there are many in our village. And I know about this Jesus, for he was born here.

Luke: That is what I wanted to find out, for I am writing a record of his life. I was told that he was born in this very inn.

Innkeeper: Not in this inn, no; but in the stable back of the inn. It was there he was born, for there was no room in the inn.

Luke: You were old enough to remember what happened?

Innkeeper: I was twelve at the time, old enough to see what happened, but not old enough to understand its meaning. It was I who took his father and mother to the stable.

Luke: Perhaps, then, you can tell me why there was no place for him in the inn.

Music: *The First Noel*

Innkeeper: As I recall, the conditions were unusual. Ordinarily my father could house any travelers who hap-

pened to be caught by nightfall in our town, even though ours is not a large hotel. But the town was full of travelers that night, since the emperor Augustus had ordered that a census would be taken of all families; and every head of a family had to return to the home of his ancestors to register. Since this is the city of David, many people who have never lived here look to our town as their home. It was these who filled our inn that night.

Luke: But was not Joseph, the father of Jesus, also of the family of David?

Innkeeper: That is what we were told later. That night we knew nothing of his ancestry. But even if we had known, it would have done little good, since others arrived first, and most of them were much more able to pay for their lodging. "When one is running a business," my father used to say, "His first concern is that business, and he cannot afford to be moved too much by sympathy." Joseph arrived late in the day, dressed in the robe of a Galilean, with not a single servant, his wife riding on a little donkey, all of them covered with the dust of the road. Who can blame my father for telling them there was no room in the inn?

Luke: You mean that there was a room when they arrived?

Innkeeper: I suppose you might say so, if you take the position that all the rooms are open to any person who comes. But such is not the case in most inns. There was one room left, the best in the house, usually reserved for nobility and high officials, not for common travelers. That morning a runner had come from Jerusalem, announcing that Annas, one of the high priests of the temple, also of the family of David, would be arriving late, and desired that we save him a room. So we were keeping the room ready for him.

Music: *O Holy Night*

Luke: But Joseph and Mary were not ordinary travelers themselves. They, too, were nobility. It is said that before they left their home in Nazareth, an angel of the Lord appeared to them in a dream and told

them that their child was chosen to be the long awaited king, a son of the most high, and that of his kingdom there would be no end.

Innkeeper: So I understand. But my father knew nothing of that. And if he had, he would not have believed it, for every mother thought her child was to be the Messiah.

Luke: Being of the house of David, he did know, didn't he, that the Messiah was to be born in Bethlehem and that the signs suggested that the time was drawing near?

Music: *Silent Night*

Innkeeper: Yes, my father knew all the scriptures about the Messiah, and he taught them to me from the time I was a child. I can remember hearing him read over and over the portions having to do with Bethlehem:

For to us a child is born, to us a son is given,

And the government shall be upon his shoulders,

And his name shall be called "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace."

And of the increase of his government there shall be no end.

There shall come forth a shoot from the stump of Jesse,

And a branch shall grow out of his roots,

And the spirit of the Lord shall rest upon him.

But, thou, Bethlehem Ephratah, who are little to be among the clans of Judah,

From you shall come forth for me one who is to be ruler of Israel.

All these my father believed, but he could not believe that they should be fulfilled as they were. At least, he did not expect the child to be born of weary travelers from Galilee. When the Messiah came, he said, he would surely be born in one of the families of Bethlehem; or at least in one of the more famous branches from the roots of Jesse.

Luke: When did you find out that a mistake had been made?

Innkeeper: My father never did know. To the day of his death he said that the tales of that night were only the myths created by foolish people. Only I, as a boy, realized that something wonderful had taken place, but I did not know what.

Music: *While Shepherds Watched Their Flocks*

When I took the travelers to the stable, the sky was strangely bright, and a great star seemed to hang over the hill back of the stable. Its brilliance even penetrated into the darkness of the cave, and centered around the bed of hay which we made for the woman. When I asked my father later what the star meant, he said it was a sign that we were entertaining royalty, by which he meant that Annas and his company had finally arrived to take the guest room.

Luke: I have heard it said that the shepherds on the hillside heard singing and saw angels, who told of a king to be born in the manger.

Innkeeper: These stories were told later, and may have been true; but I was working in the kitchen helping my mother, and we heard nothing but the shouts of the guests for more food and the drunken songs of the revelers who claimed that they were having to make the best of a bad situation. Before dawn a group of the shepherds did come to the kitchen door and asked my father where the child was born who was to be king of the Jews. But my father, thinking their heads had been touched by the loneliness of watching sheep, told them to go out to the stable and sleep for a while.

Music: *Three Kings*

Luke: But didn't you see the wise men when they came?

Innkeeper: Yes, we saw them; but that was several days later, and we didn't know they were wise men, for they wore no priestly head dresses or robes. We thought they were just wandering stargazers from Persia, who were making a pilgrimage to one of their holy shrines, for they asked if we had seen a star that was leading them to a new king.

By that time the child and his mother were no longer in the stable, for after the census was completed, most of the people had gone back home. My father, upon finding that a baby had been born in the stable, brought the family into a vacant room within. It was there that the

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three magi saw them. They did take a great interest in the child, but we thought it was some of the childishness of men who have no children of their own.

The next day, the three departed hastily, riding away from Jerusalem as if they were pursued. Soon after, the father came to tell us that he had been warned in a dream to flee with his child; and they took the road leading toward Egypt. The events of the next few days with all its tragedy, wiped out for the time all memory of their visit.

Luke: You refer, no doubt, to the decree of Herod?

Innkeeper: Yes, without warning, the soldiers marched into our town and going from house to house, they took all the children under two years of age, and none were ever seen again. There was no explanation, only the sheer terror and helplessness. It was said later that Herod had had one of his seizures of madness in which he believed that a child had been born in Bethlehem who would take his throne. He died a few years later in the midst of one of his attacks, but our town never recovered from that one day.

Luke: How, then, did you find out that the babe born in the stable was the Christ?

Music: *Ave Maria*

Innkeeper: I was there when he died on a hill outside Jerusalem. Thirty years had passed since that night in the inn, and after the death of my father, I became the innkeeper of Bethlehem. I had gone to Jerusalem for the feast of the Passover that year. From a friend I heard that on the first day of the week a rabbi from Galilee had ridden into the city on the back of a donkey; and that his followers had acclaimed him to be the long expected king. This interested me, because I knew that no king could be the true one except he had been born in Bethlehem; as it was prophesied by Micah and Isaiah. So I tried to find the man to ask him if he had been born in Bethlehem. They told me that I might find him in the temple, where he went every day to

teach. I could not reach him because of the crowd, but I heard him talk about his coming kingdom, and the conviction came upon me that when the Messiah did come, he would be one like this: humble and gentle in appearance and word, and yet with a power of spirit that could not be conquered.

Luke: You talked with him, then?

Innkeeper: No, I resolved that I would seek him out the next day, but he spent that day outside the city, returning only that night for a Passover feast with his disciples. When I went to the temple on the day following, I discovered that his enemies had arrested him and had tried him before the Sanhedrin and Pilate. I was in the great crowd that followed out to the hill of crucifixion, and saw him die.

Because I had to know, I went to the home where his mother was reported to be staying the next day. And for the first time, from her I heard the full story of what I missed that night—the babe of the stable in Bethlehem was the same person as the Jesus of Nazareth on Calvary hill. And I knew that the refusal of a room of our inn had only been a forerunner of his life. As the apostle John has so well said, “He came to his own home, and his own people knew him not.”

The rest of the story you know—how the women found an empty tomb on the third day, and how he appeared to his disciples in the upper room. As for me, I knew that the spirit of this man would never die, not even though all of mankind refused him a room; and I vowed that I would spend the rest of my life atoning for the time he found no place in our inn.

Music: *There's a Song in the Air*

Luke: Then you became a follower of the way, as did I?

Innkeeper: Yes, for the past thirty years I have tried to live as I believe my master would want me to live—not in Jerusalem as has James the brother; not in foreign lands as has Paul of Tarsus; but in being an innkeeper of Bethlehem. There are still many wanderers on our roads, though Bethlehem in these troubled

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days is not as famous as then, and many of them are too poor to pay the price for lodging. But since I found the king, no one has ever been turned away from my door. There is always room in the inn now. When they are my guests I feed them as I would the noblest of priests and governors; but I would feel that I had sent them on their way hungry if I did not feed them with the true bread of Bethlehem, even the good news of our Lord and Saviour Jesus Christ.

And sometimes, on a night like this, I know that the mother and child are here again, within my inn, and his presence brings peace and goodwill to all who stop here.

Luke: I wonder if you could tell me something of what you say to the travelers whom you feed?

Music: *Hark the Herald Angels Sing*

Innkeeper: I tell them the story of the night our door was closed to the Saviour, as I have told it to you; and then I remind them that they too might have closed a door to the one who would save them from darkness and sin. Like my father, you have put your business or your pride or your comfort above mercy and justice; and you have spent your money and your talents and your time for those things which promised to satisfy these physical hunger, while you gave the Christ and his kingdom whatever happened to be left over, as if he were a beggar at your door. Or like the shepherds, even while longing for a Saviour and praying for it, you still didn't recognize the signs of God when they came. Or like the wise men, you brought your gifts when the child was first born in your life, but you returned to your old ways, not

knowing that the gift of great value he desires is the commitment of your will throughout the year. Or like Herod, you saw the coming of the child as a threat to your security and pride and tried to kill it before it should ever grow into a full faith. Then you wonder, in your moments of crisis, why God is not real to you.

Music: Joy to The World

But then I tell them, that like our inn, we all have another chance to make up for our blindness and error. Though the child was born but once in Bethlehem, the spirit which that child brought into the world is born wherever men repent and accept his way as their own in full dedication. "To all who receive him, who believe on his name, he gives the power to become children of God."

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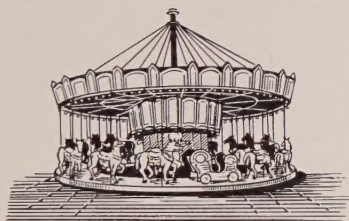
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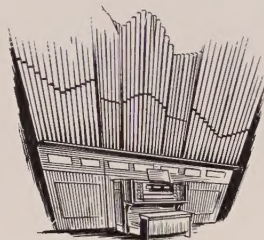
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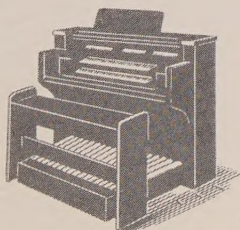
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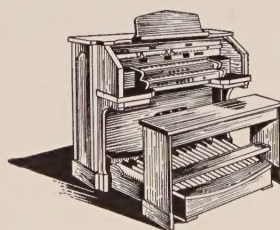
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